

April 8, 1961

America

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The Crooked Sword of the Kremlin

In 1973 John, now in fourth grade, will be 21. From now until he comes of age John is a prime target for the Communists. Years ago Lenin himself blueprinted the campaign for the minds of young people when he declared: "Youth will decide the issue of the entire struggle..."

Recent events in Japan, Latin America, and San Francisco indicate that the masters of the Kremlin have taken those words to heart.

We too must remember them. We must also remember Cardinal Cushing's words: "The greatest asset the Communists have is our ignorance of their tactics, strategy and objectives."

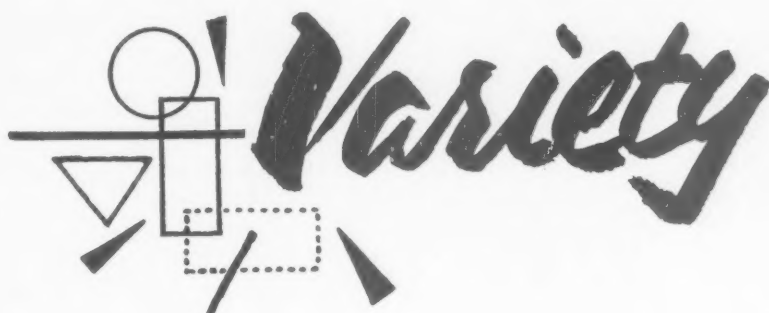
If our youngsters are well versed in the truths of Catholicism, and if they are taught to recognize the ways and the ends of Communism—the crooked sword of the Kremlin will be powerless.

The fourth grade is none too soon to begin. For our part, during the 1961-62 school year a special supplement in JUNIOR CATHOLIC MESSENGER (grades 4-6) and a series in TREASURE CHEST (for all grades) will deal with the evil, godless philosophy of Communism. No less important, the MESSENGERS will continue to stress the social teachings of the Church so that all the Johns (and Judys) will be well prepared to do their part in working for "the restoration of all things in Christ."



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America

National Catholic Weekly Review

Vol. 105 No. 2 April 8, 1961 Whole Number 2704

This Week:

How Spend Our Taxes?	47
Catholics on the Secular Campus	52
John A. O'Brien	
Plight of the Lay Professor	58
Peter L. Danner	
Symposium by College Men and Women	78

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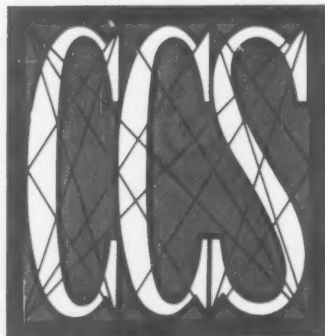
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Cardinal's Campaign way "OVER-THE-TOP"



New York, Dec. 15—Shown after the Victory Report Rally at Madison Square Garden are His Eminence, Francis Cardinal Spellman (second from left), with the Most Rev. John J. Maguire, V.G., Auxiliary Bishop of New York and Archdiocesan Co-ordinator of The Cardinal's Campaign for the new Seminary and High Schools. At the extreme left is Rt. Rev. Msgr. Terence J. Cooke and at extreme right Vy. Rev. Msgr. Joseph P. A. O'Brien, Assistant Archdiocesan Co-ordinators for the Campaign. At the time the photograph was taken the \$25,000,000 minimum goal had reached \$35,399,180. On January 31st, the new total was \$37,250,000 and reports are still coming in.

CCS was privileged to have been asked by His Eminence, Francis Cardinal Spellman to direct the \$25,000,000 campaign for the new Seminary and High Schools.



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Correspondence

Correction

EDITOR: As technical director and narrator of the motion picture *Operation Abolition*—the documentary film of the May, 1960 student riots in San Francisco—I was surprised at your March 11 editorial concerning possible errors and distortions in the film's narration.

AMERICA has a great reputation for being an accurate and fair publication, and a few misstatements of fact could damage that reputation. Thus, I hope you will accept my comments in the manner in which they are submitted—namely, corrections in a constructive vein.

Your editorial states: "The Un-American Activities Committee has betrayed a willingness to lump all of its numerous critics together as Communists or Communist dupes."

Concerning the film *Operation Abolition*, which the committee produced, you say: "They had to make the point . . . that all opponents of the committee are Communist dupes."

Both of these statements are totally inaccurate. As a former research analyst for the HCUA, I am familiar, in a firsthand way, with the extreme caution employed by the committee in using the word "Communist." Few agencies and organizations in our nation exert even half as much caution as the HCUA and the Federal Bureau of Investigation. The same would hold true for the phrase "Communist dupe."

The narration of the film is explicitly clear in its description of the San Francisco incident. It clearly draws the line between the peaceful picketers who paraded outside the City Hall building, and the unruly and sometimes violent students who chanted, sang, disrupted the courts, and defied law and order inside the building. At no time does it charge directly, or even imply indirectly by innuendo, that ALL of the students involved in the demonstrations were "Communist dupes." The film does state, as the facts reveal, that the participants in the rioting which occurred in the hallways on May 13 during the luncheon recess of the committee's hearings were being led by Communist agents, were incited to violence by these agents, and were thus the dupes and tools of the Communist agitators.

The narration states: "These young people [the rioters] have been duped into openly resisting and defying law enforcement, duped by a handful of Communist agitators."

In addition it points out that "among those arrested in the City Hall at San Francisco were a few trained Communist agents. The others were the unwitting dupes of the party who had, in the heat of chanting and singing, performed like puppets, with the Communists in control of the strings, even to the point of willfully and deliberately defying law and order."

Judge Albert Axelrod of the San Francisco Municipal Court, who tried the cases involving the 62 arrested rioters, stated that there were "ample grounds for conviction" in each of the cases on charges of disturbing the peace and inciting to riot.

J. Edgar Hoover, director of the Federal Bureau of Investigation, stated in his report on the riots, *Communist Target—Youth*: "An officer warned that fire hoses would have to be used if the crowd did not disperse, but the crowd, instigated by Communists who had maneuvered themselves into strategic positions, became more unruly."

Mr. Hoover continues: "The Communists demonstrated in San Francisco just how powerful a weapon Communist infiltration is. They revealed how it is possible for only a few Communist agitators, using mob psychology, to turn peaceful demonstrations into riots."

The Mayor of San Francisco, George Christopher, issued a statement immediately following the riots in which he stated that Communists had led the riots. The *San Francisco Chronicle* of May 18, 1960 reports: "Mayor Christopher agreed that a 'great majority' of the student demonstrators were 'dupes of the Communists.'" The *San Francisco Examiner* of the same date points out: "The Mayor said that in his opinion last Friday's riot was Communist-directed and that for the most part, 'unknowing and misguided students' were innocent pawns of trained Communist agitators skilled in crowd control tactics."

I could cite numerous other examples, from the San Francisco newspapers, from statements issued by ministers and priests who saw the rioting, from the testimony of the Sheriff, Police Chief and Police Inspector of San Francisco, and from other reliable sources to substantiate the fact that the riots were Communist-led and that the student participants were dupes of the Communists.

The important point in all of these statements, by the film, by the Mayor, by J. Edgar Hoover and by Judge Axelrod, is

that nobody at any time charges, or even implies, that "all opponents of the committee are Communist dupes," as your editorial reports.

It takes a great amount of evidence, much research and analogy, extensive investigation and extreme caution to assert that any operation has been instigated by Communist agents. Mere participation by these subversives does not necessarily mean control. Mere proximity does not necessarily mean influence. Indeed, it would be a grave error to account anything as being created or led by the Soviet conspiracy—be it good or bad—unless such account be true and accurate. Overestimation of our enemy is as defeating as underestimation.

The evidence, investigation and research on the San Francisco riots point unanimously and conclusively to the fact that Communists did incite and lead the non-Communist students into violence. The film *Operation Abolition* states this truth clearly and without further implication, and is equally careful to distinguish between the riots and the other protests, demonstrations and pickets.

On such important matters as communism, we all want to be accurate. Again I say that I write these corrections of your editorial only in a sense of constructive criticism, realizing that everyone makes mistakes, but knowing also that misstatements of fact in your editorial might tend to mislead some of your readers. Outside of this, I felt that your editorial was excellent, and I shall look forward to seeing future copies of AMERICA.

FULTON LEWIS III
Washington, D.C.

[See our comment "Operation Abolition" on p. 41.]

Again, the Schools

EDITOR: Your editorial comment "Angry Parents" (3/18) puts the finger on the key issue in the controversy over the right of private schools to Federal aid. The American system of education does not allow the Federal Government any role in schooling, as such. If Federal aid to schools is not to be an invasion of local control, it must be predicated on the basis of assistance to help individual citizens and communities meet their school commitments. Otherwise we are not talking about Federal aid to education, but about Federal support of the public school system.

Presumably, the American people do not want a Federal system of education. If this be true, they would be foolish to allow any Federal action in education which did not benefit every citizen, no matter what
(Continued on p. 36)



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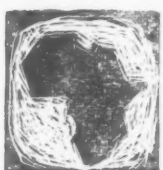


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RACE AND NATIONALISM: \$6.75 The Struggle for Power in Rhodesia-Nyasaland by Thomas M. Franck, Dept. of International Law, N.Y.U.

A penetrating analysis of Negro-white relations based on the author's on-the-spot investigation of economic, legal and social disparities which contribute to the growth of explosive tensions as in the Congo. Referring to these tensions, the author notes that for Rhodesia-Nyasaland "It is still five minutes to midnight. Retreat from racism is still possible without becoming a rout . . ." Reviewing this book, Professor Thomas Adam writes in AMERICA, "The double standard that plagues the European outlook in Africa casts a dreary shadow in the light of the traditional values of our culture."

JOHN DEWEY: His Thought and Influence \$5.00 Edited by John Blewett, S.J., Sophia University, Tokyo

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(Continued from p. 34)

his race, color, creed, or, in this instance, school. If the present Administration is not ready for such broad democratic action, then the nation is not ready for Federal aid to education. America's private schools may not be part of the public school system (is that bad?), but they are part of the American society. Parents whose children are in private schools have a right to be angry when they see their government propose to exclude them from programs designed to improve the quality of American education.

JAMES F. DOYLE, LT. U.S.N.
Long Beach, Calif.

EDITOR: Why not listen to Jefferson when he advises: "On every question [of construction of the Constitution], let us carry ourselves back to the time when the Constitution was adopted; recollect the spirit manifested in the debates, and instead of trying what meaning may be squeezed out of the text, or invented against it, conform to the probable one in which it was passed."

Thomas Jefferson proposed in his plan for the University of Virginia religious exercises on the campus according to the religious preference of the students. This in a tax-supported university. How can we possibly say that Thomas Jefferson was opposed to financial aid to church-related schools?

GEORGE SMITH

Bronx, N. Y.

EDITOR: I cannot appreciate Fr. Whelan's article (3/11). The President has set his mind on the improvement of the educational standards of our public schools and has sent a bill to Congress. It would be unfortunate if the act as finally passed were declared unconstitutional by the Supreme Court because it contained a provision to aid denominational schools.

Rather let us concentrate our efforts on advocating aid to the child, which the court has declared constitutional. Transportation to and from school, medical aid and service, lunches and many other aids to the child would pass the court's scrutiny.

FRANCIS B. ALLEGRETTI
Judge Retired
Cook County Superior Court
Sugar Grove, Ill.

EDITOR: The freedom to pay for independent schools out of our own resources completely has become a "freedom" not to build schools, to have 45 children in a classroom, and to pay lay teachers about half of the public school rates (which are nothing to brag about).

This will continue until those citizens who believe in freedom of choice in education recognize their responsibility to do

something. As individuals, we can all write our local papers and our Senators and Representatives. For group action, Citizens for Educational Freedom (St. Louis 18, Mo.) offers the best means for individuals to work together to reach the goal of a non-discriminatory government education policy.

JOHN B. A. HOSTAGE

Nashua, N.H.

EDITOR: My husband and I find ourselves in much the same position as the man from Westchester whom you quote (3/18, p. 773). We are paying over \$400 a year in local taxes for the support of the public schools, in addition to State taxes which provide around \$40 per public school child, plus transportation funds. But we are able to pay at best about \$200 for the parochial school which two of our children attend.

(MRS.) HENRY A. LaFARGE

New Canaan, Conn.

EDITOR: It is the opinion of us parents that this Church-State enigma is just bunk to keep us shelling out. We could take it better if they came out with the real reason for trying to maintain this discrimination. That is, it would affect the tax structure.

VINCENT B. LARKIN

San Diego, Calif.

EDITOR: I view the current controversy over Federal aid to private schools with some dismay. I feel this way not so much because Catholics are asking for Federal assistance (though laymen are by no means unanimous in deeming this desirable or necessary), but because we have managed this "campaign" badly. Surely, if this is the Age of the Laity, it would seem that American Catholic taxpayers, through lay organizations in the Church, are the ones to champion aid to our schools—not the hierarchy.

It is, after all, for the layman and through his support that parochial schools exist. I believe Americans in general would be more sympathetic if we were the primary spokesmen in this issue.

JEAN M. DEWEY

Worcester, Mass.

Too Many People?

EDITOR: Dr. Munro's point ("Feature X," 3/18) about unslaughtered cows and the birth control solution for starvation in India reminds me of a somewhat related aspect of the problem. Our farms and transportation systems once required millions of horses and mules, with correspondingly large acreage for feeding these animals. During this century tractors, trucks, autos and buses have replaced many of these animals

(Continued on p. 123)

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Current Comment

Ear Cocked to Youth

The editors of *AMERICA*, whose weekly work ordinarily produces an issue of 32 pages, got a new understanding last week of how it feels to be the father of quadruplets. How was that? Just feel the heft of this 112-pager, planned to commemorate the annual convention of the National Catholic Educational Association. It kept us proofreading at our board-room table almost around the clock.

This number, we hope, will appeal to educators as well as to a much wider public. The distinguished Fr. John A. O'Brien, always worth listening to, contributes a frank and factual article on a new dimension of Catholic higher education. Prof. Peter L. Danner, another familiar name in *AMERICA*'s pages, writes with equal frankness about an important intramural problem to which all Catholic educators give high priority.

The bulk of this issue, however, has been written by young men and women of college and university age. Shirley Feltmann, Leo O'Donovan, Henry Boitel, Raoul Barlow and John Strack discuss the dialogue, the life of the spirit, the Peace Corps, national student organizations and campus politics. Other college men and women—North, South, West and East—contribute a symposium (p. 78) on how youth thinks about the New Frontier.

We oldsters decided simply to sit back this week and let youth have its say. The result is a fascinating collection of energetic opinions, almost invariably stamped with buoyancy and hope, those perennial trade-marks of youth. We who are in or beyond our middle years have much to learn both from and about our younger contemporaries.

Catholic Center at N.Y.U.

A recent news item is of interest in connection with Fr. John A. O'Brien's article "Catholics on the Secular Campus" (p. 52).

Ground will be broken in late April for a five-story Catholic center on New York University's Washington Square

campus in downtown New York City.

As Catholic student chaplain Fr. Andrew J. O'Reilly is fond of saying, New York University has the largest Catholic student body of any university in the United States, although the school itself is non-sectarian. There are 10,000 Catholics in its enrollment of more than 41,000 students.

The basement level of the new Catholic center will include a lecture hall, lounges, a students' refectory and a photographic room. On the four floors above the street level there will be office space, a 350-seat chapel, recreation rooms, club rooms, library, classrooms and living quarters for priests working at the center.

A Newman Club lounge will be just off the first-floor lobby. Other groups to be housed in the new center include the Catholic Evening Student Association, the Voluntary International Student Association and the St. Thomas More Legal Society.

As Fr. O'Brien explains in his article, the desirability of Catholic university education remains unchanged, but its availability is limited. The new Catholic student center at New York University is a courageous and realistic response to a growing need of the Catholic Church in the United States.

Interracial Progress

We still have so far to go before reaching social justice among the races that a single bit of good news seems almost too tiny for mention. The press generally has said little, for example, of the splendid co-operation of Negro and white during the floods that recently ravaged parts of the South. In the common human disaster, racial distinctions were overlooked and mutual help and compassion prevailed. Several Negro spokesmen in Hattiesburg, Miss., and elsewhere were lavish in praise of white volunteers.

Meanwhile, all over the country, responsible religious groups of many denominations have quietly but steadily been speaking out in favor of interracial justice.

One significant step forward was taken on March 23, when some 300 lay leaders, Negro and white, met at Notre Dame Seminary in New Orleans and voted to establish the Catholic Council on Human Relations of the Archdiocese of New Orleans. This council, formed with the approval and blessing of Archbishop Joseph Francis Rummel, has as its purpose "to promote good relationships among people of all races," "to make known the teachings of the Catholic Church on matters of interracial justice and charity," and "to work in co-operation with public and responsible private agencies" in strengthening our American and Christian way of life.

The council invites all citizens of good will to join in this important community undertaking. Its statement of purpose goes on to include a prayer that "this Council of Human Relations will, with God's grace, meet full face the challenge of our times." In this timely and urgent prayer millions of Americans will hopefully join.

Washington Gets a Vote

Residents of the District of Columbia will vote in the 1964 elections.

Last June 14 the House, followed by the Senate on June 16, approved the proposed Twenty-Third Amendment which would give Washington the right to vote in Presidential elections. The proposal was submitted to the States on June 21.

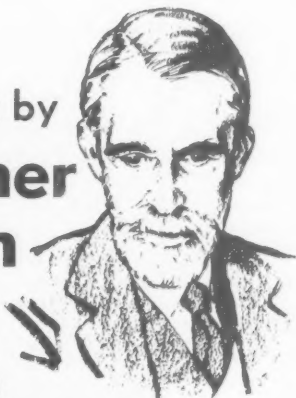
Although ratification by 38 States in seven years was needed for translation of the amendment into law, most of the States have approved the measure with commendable speed. Hawaii approved the amendment within two days, and it appears that New Hampshire and Ohio will bring the total of ratifications to 38 while our current issue is in press.

The new amendment to the Constitution is only one step toward conferring full citizenship on residents of the District. It does not provide for home rule or for representation in Congress. It currently limits the electoral votes of Washington to three—the number held by the "least populous States"—although the District of Columbia ranks above a dozen other States in population.

No State in the Deep South, apart from Tennessee, ratified the Twenty-

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Third Amendment. This is not because the South fears a Republican majority in Washington. Indeed, the District is well-stocked with Democrats who moved in with the Roosevelt and Truman Administrations. What the South fears is Negro influence along the Potomac. Preliminary figures of the 1960 census show that Washington is our only major city with a Negro majority. Negroes form 54 per cent of the 764,000 residents of the District. This percentage is far above that of Atlanta, Memphis and New Orleans.

Feed-Grain Bill

The one-year emergency feed-grain bill which the President signed on March 22 broke no new ground in agricultural policy. It merely marked another effort to cope with falling farm income and mounting surpluses by invoking high price supports and production controls.

Hitherto, all such approaches to the farm problem have foundered on the productive ingenuity of the American farmer. They have not reduced surpluses because our farmers, riding the crest of a technological revolution, have been able to produce as much, or more, or, reduced acreage as they did before. The production controls proved about as rigid and confining as rubber bands.

The Administration is hopeful that in this respect the new bill is an improvement over past efforts. In return for higher price supports on corn, grain sorghums, barley, oats and rye, farmers must not only divert to other uses 20 per cent of the acreage planted to these crops in 1959-60; they must also restrict production on the remaining acreage to their average yields of the

past two years. To the extent that production goes beyond this average, it will not be eligible for price-support loans.

Furthermore, farmers who remain outside the program in the hope of profiting from the self-denial of their neighbors will very likely burn their financial fingers. The law empowers the Secretary of Agriculture to prevent a disorderly market by selling Government surplus grains below the support price.

The Administration hopes that this tough approach to controls—besides reducing the surplus—will cut in half the cost of last year's feed-grain program. That would mean a saving to taxpayers of \$500 million. On the other hand, though, taxpayers may find themselves paying slightly higher prices for a few farm commodities.

Operation Abolition

Fulton Lewis III, technical director and narrator of *Operation Abolition*, has taken exception to our comment on the film of that name (3/11). His letter appears on p. 34.

We are happy to learn from Mr. Lewis that *Operation Abolition* intends to prove no more than that "Communists did incite and lead the non-Communist students into violence" in the San Francisco City Hall in May, 1960. We trust that the audiences which see the film will draw no further conclusion from it.

But our viewing of the film and our study of its script left a much broader impression on us.

With the exception of one reference to the Student Committee for Civil Liberties, the script mentions no organization which protested the San Francisco hearings of the House Committee on Un-American Activities (HCUA), other than the Communist party. No reason for protesting the hearings is so much as hinted at, except the Communists' desire to abolish HCUA. With all deference to Mr. Lewis, no distinction is made between the peaceful picketers who paraded outside the City Hall and the disorderly students inside. The narration cites no press criticism of the way the students were handled except charges of police brutality in "the Communist and pro-Communist press."

The narrator of the film and the Con-

gressmen who make the opening and closing statements set the entire protest against the HCUA hearings in a context of Communist conspiracy. The Communist party, they say, planned the protest for months in advance. It was part of the party's nation-wide campaign to abolish HCUA, with the ultimate objective of destroying our country's entire security program.

... and Our Criticism

Set in this broad context, *Operation Abolition's* charges of Communist duplicity reach many more people than the students in the San Francisco City Hall. Since the incident in San Francisco is presented in the framework of a "God vs. the devil" struggle between HCUA and the Communist party, the film creates a definite impression that *anyone* who opposes HCUA is collaborating, consciously or unconsciously, with the Communist party.

Our criticism is that this sweeping innuendo goes far beyond the evidence. Mr. Lewis presents evidence for his charges of Communist incitement of the student violence in City Hall. But the careful distinctions made in his thoughtful letter don't "come through" in the film.

Culture in Canada

Taking one's best neighbor for granted can be a national as well as a personal shortcoming. Americans are apt to think of Canada, for example, as a friend that hardly needs thinking about, or perhaps more literally as a land of expansive vacation opportunities. Lake Louise, the Canadian Rockies, the Saguenay, all beckon amiably to the eight million Americans expected in Canada this summer.

In recent years, however, lovers of the arts have discovered another facet of Canada—a Stratford right in Ontario. Some Americans were even piqued to learn that Torontonians were to be the first viewers of *Camelot*, and that Toronto's impressive O'Keefe Center was completed long before New York's still-abuilding Lincoln Center.

True, like the United States, Canada still has no national theatre; a vigorous dramatic and artistic movement has none the less been felt all over the

"To the Editor"

We welcome the flood of letters that pours in week by week. Recently, in a single delivery, we counted 37 letters-to-the-editor. We cannot acknowledge them all, nor can all be published in the limited space available. Short, clearly written, carefully typed letters (triple-spaced) stand the best chance—presuming, of course, that they say something.

Dominion, not least in the booming West. And the Canada Council, organized by the government in 1957, has already helped hundreds of artists with grants and scholarships.

Canada's form of government and her judiciary are distinctively her own, fusing much of the best of several traditions. But her strongest cultural links are with the United States rather than with other members of the Commonwealth. While Americans may take this for granted, the March 10 (London) *Spectator* views it with some alarm, pointing out that of the ten magazines with the largest readership in Canada, all but four are American. We may detect a delicate bid for closer ties with Britain in the recent publication of the *Oxford Book of Canadian Verse*.

It would not hurt international relations for prospective American visitors to remind themselves, before they cross the world's most cordial border, that they are entering a country with a rich culture of its own.

Moscow Censorship

On March 23 Moscow lifted all prior censorship restrictions on the outgoing news dispatches of non-Communist foreign correspondents. No longer will newsmen have to secure approval for their copy from Glavlit, the official censoring bureau, before they run to the telephone or the cable office.

This decision of the Kremlin does not mean that henceforth we will see a free flow of news from the Soviet Union. In relaxing the previous censorship the Russian authorities warned correspondents that they would be held fully responsible for the transmission of falsehood, error and rumor.

Under former regulations, a newsman put what he wished in his copy. After the invisible and inaccessible censor had gone through it with his black pencil, the correspondent could forward it to his home office with a clear conscience: his story had the blessing of the all-powerful Glavlit.

Under the new system, the newsman is his own censor. He will send out his dispatches under threat of rebuke or expulsion from Moscow, depending on what Soviet authorities choose to brand as erroneous or false. The net effect will be to make the foreign correspondent more cautious than ever.

Even if there were no self-imposed censorship in the foreign newsman's new freedom, we could expect no great improvement in the sort of information that comes out of Moscow. Correspondents still suffer severe travel restrictions in the Soviet Union. Neither do they have direct access to Soviet officials or other primary news sources. Moreover, they have no way of circumventing the rigid internal censorship whereby Glavlit performs its primary function. Glavlit's main business is the task of seeing that every word published in the USSR conforms to the party line.

Belgium in Late March

An extended governmental crisis seems to await the Belgians following the elections of March 26. Christian Socialist Premier Gaston Eyskens handed in his government's resignation when his party lost six seats in the Senate and eight seats in the Chamber, or lower house. On the other hand, the opposition Socialists made a far from impressive showing. Although they had protested vigorously against the regime's "austerity" program and even called a general strike, they failed to increase their strength in the chamber. The Reds and splinter groups emerged as the chief gainers.

Under the circumstances, as Premier Eyskens himself admitted when he resigned, the present situation calls for a new government anyway. But under what conditions? Among possible formulas mentioned is a labor-based Christian Socialist-Socialist coalition.

Such a political alliance of Catholic and Socialist workers would have been unthinkable a few years ago. But in 1958 the Socialists (along with the Liberals) agreed to a "school pact" whose purpose was to take the long-standing issue of confessional schools out of partisan politics (AM. 12/13/58, p. 332). The desires of the Belgian Catholics were largely satisfied in this arrangement. The Catholic schools are financed in great part by the state, while religious instruction is given to Catholic children in both public and private schools.

The pact had its hoped-for effect in lessening tensions between Catholics and Socialists. To quote a survey in the March 27 *New York Times* (a newspaper not inclined to take a rosy view

of such matters): "At present [in Belgium] there is little controversy over the school issue." With the depoliticization of the school question, a Christian Socialist-Socialist coalition is not altogether out of the question.

Crisis in Laos

Back in 1954, when the West first came to terms with the Communist bloc in Southeast Asia, someone propounded what he called the "falling dominoes" theory. According to this theory, the countries of the area and its hinterlands—Laos, Cambodia, Vietnam, Thailand, Burma and Indonesia—were so weak that if one fell, the rest would inevitably topple. The process may already have begun.

During his March 23 press conference, President Kennedy dramatically unveiled three maps which revealed the frightening extent of the Communist advance in Laos since last August. In the short space of seven months a practically unopposed Pathet Lao force has expanded its holdings from a few patches of land in the north to almost half the country. By March 23, the Laotian Communists had practically cut the tiny Southeast Asian kingdom in two.

The United States and Great Britain still pin their hopes on a political solution which would neutralize little Laos from Cold War pressures. It is too late for that.

A favorable political solution will depend on the good faith of the Soviet Union and of the Communist stooges who are conducting the Pathet Lao's war. Does such a thing exist? We would certainly be surprised if, as a result of the almost frantic diplomatic activity between Washington, London, New Delhi and Moscow, the Soviet Union were to agree to accept a genuinely neutralist government in Laos. Time has been too kind to the Laotian Communists. They are not likely to sacrifice at the conference table what they have won in hard battle over the last seven months.

... Soviet Strategy

This does not mean that the Soviets will refuse to go through the motions of negotiating a truce. At this point they have nothing to lose and every-

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devote their lives to teaching and nursing. Hospital work in general offers a splendid opportunity to a young woman to devote her talents either to caring directly for the sick, or to the technical work of the clinical or X-Ray laboratories, as well as the various branches of administrative and office work.

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thing to gain from a cease fire—a Laos divided in much the same way Vietnam was divided in Geneva in 1954. They have chipped away another bit of the free world. Now they can sit back and wait contentedly for their next

opportunity in shaky Southeast Asia. The strange and disconcerting element in the Laotian crisis is this: warning signals that the Reds were again on the move in Southeast Asia were up as early as last summer. Why was nothing

done then to nip the Red advance in the bud? Whatever the proposed negotiations bring, we cannot afford to be caught napping in Southeast Asia again. The remaining “dominoes” must be kept standing.

The Future of Nato

THE North Atlantic Treaty Organization is, in 1961, a great gangling youth who has outgrown his political suit. There is no forcing the alliance back into the old suit. The cutting of a new suit is presenting Nato's 15 parents with an economic and political quandary.

The quandary was pointed out by Britain's Secretary of State for Foreign Affairs, the Earl of Home, on January 25 in a speech before the House of Lords.

There is a problem of the replacement of the bomb by the missile. There is the problem of the modern range of nuclear artillery. There is the question of the weight of the megaton explosions which is now possible. Those things all call for review, particularly upon the nature of the weapons deployed and the controlling system for their firing.

In reply to a question, the Foreign Secretary said that he thought the economic aspects of this expansion in nuclear weaponry could be “thrashed out” within the alliance.

As to the political element of the problem, the Foreign Secretary stated:

We must always remember that if the nuclear weapons are really to be an effective deterrent, they must be credible to the enemy. Of course, we have to study and have to see if we can work out whether there can be a system of control which could be extended to European members of the alliance, always remembering that the more hands there are in the control, the more the credibility of the deterrent is diluted; and . . . the more you dilute the control the more it may be discounted by a potential aggressor.

“So my Lords,” the Earl of Home concluded this portion of his speech, “I cannot [add] more today on this matter than to say that these again are matters under active study by the [Nato] Council, and upon which they will report shortly to governments.”

Thus the matter rests, and thus it is likely to remain unless a fundamentally new approach is made to the problem of Nato's future.

The offer made late in 1960 by the United States

to reinforce Nato with Polaris submarines and missiles is a stopgap. So long as the increased support is in the nature of a reinforcement—a reinforcement that can be withdrawn as quickly as it was made—Britain and the other European members of the alliance will be forced to maintain or to develop some form of independent and duplicatory nuclear force. The same situation will exist if a Nato nuclear force is created by the donation of U.S. nuclear warheads. In both cases, the problem of dilution of control, or too many hands on the tiller, will continue to grow and to weaken the alliance.

This problem of control places us face to face with the most fundamental Nato problem of all, that of national sovereignty.

Americans who consider the subject at all tend to react by reasserting the need for a “United States of Europe.” Such a solution ignores two major factors: the true nature of the Atlantic community; and the size of the threat and the challenge confronting Western civilization.

The great, grim North Atlantic is not a barrier among the Western peoples. Rather, it is a plasma that unites them as surely as the blood unites the parts of the human body. The peoples of Europe and North America are one in kinship, in culture, in history and, increasingly, in political and economic destiny.

The threat of Soviet power and the challenges of space and of Afro-Asia are bigger than either North America or Europe, but not bigger than the two together.

The problem of the U.S. gold outflow, the allied problem of aid to the underdeveloped countries and the burgeoning costs of competition in space are but the first indications that the problem of sovereignty and of fractionalization of effort is becoming critical.

In short, the ideal of a United States of Europe has been overtaken by the necessity for a North Atlantic Union.

There are indications that General de Gaulle, Chancellor Adenauer and an important stratum of British political thought recognize that what is needed is not a closer grouping of sovereignties, but a merger of sovereignties. The leadership necessary to achieve such a goal must, however, come from the top.

WILLIAM V. KENNEDY

MR. KENNEDY's articles have appeared in *Air Force, Army, Flying and other military and commercial publications.*

Washington Front

FIRST SKIRMISH ON THE NEW FRONTIER

THE FIRST CONFLICT of interest has occurred in the Kennedy Administration. It was between the two sides of one man—between Edward R. Murrow, the disseminator of news, and Edward R. Murrow, the new director of the United States Information Agency. As his old self, Mr. Murrow narrated a film about American migrant workers entitled *Harvest of Shame*. As his new self, Mr. Murrow called his friend, Hugh Carlton Greene of the British Broadcasting Corporation, and asked him not to show the film, which the BBC had purchased from Mr. Murrow's old employer, CBS. Mr. Greene refused.

Somehow word about his ill-fated bid got out, and Sen. Spessard L. Holland (D., Fla.), an old enemy of the film, hailed Mr. Murrow's action as further proof of what he himself had been saying about *Harvest of Shame* all along. Mr. Murrow's old friends and admirers in the press got after him for what they considered a retreat on his part from his oft expressed advocacy of full freedom of information.

Indeed, Mr. Murrow was in a most awkward and unfortunate position, particularly for a man who had told a Senate Committee at his confirmation hearings that "the voice of this country should at all times be steady—firm but not bellicose—carrying the conviction that we will not flinch or falter in the face of threats."

Mr. Murrow's dilemma reflected faithfully the dilemma of the USIA, the stepchild of the Government agencies. USIA has no constituents, it makes no friends. The same might be said of the Space Agency. But say what they will, few Senators really know a great deal about space, and are always pressing money on scientists, whom they regard in their heart of hearts as magicians. By contrast, professional reporters like Mr. Murrow inspire no awe in them. Congressmen honestly feel they could do his job as well or better. At Mr. Murrow's confirmation hearing, where he was an unexpectedly jittery witness, several members of the Foreign Relations Committee exhorted him to look on the bright side of life, not to spend taxpayers' money telling the whole world what is wrong with our American way of life.

Harvest of Shame was roundly criticized by Sen. Bourke B. Hickenlooper (R., Iowa) and by Sen. Homer E. Capehart (R., Ind.), both of whom plainly felt that Mr. Murrow did not take the proper attitude toward "selling" America. Mr. Murrow, caught in an ancient argument, tried to tell the Senators it is better for us to tell the bad news about ourselves than to leave it to the Russians.

Mr. Murrow, in his call to London, was probably just trying to make his own life a little easier at Budget hearings, where his agency has traditionally been a favorite victim. In doing so, he blundered, and it is greatly to his credit that he insisted that the whole story be reported to the world by the Voice of America exactly as it happened.

MARY MCGROBY

On All Horizons

DIVINES MEET • This year's convention of the Catholic Theological Society of America will take place in Ottawa, June 19-22. The CTSA welcomes the interest of those persons, lay or clerical, who wish to associate themselves with the aims of the society. Address the secretary, Rev. Vincent J. Nugent, C.M., St. John's Univ., Jamaica 32, N.Y.

LEADERS • How can second-generation Puerto Rican boys be trained to become leaders? Read *Camp Monserrate* (mimeo'd, 20¢), published by Nativty Mission Center, 204 Forsyth St., New York 2, N.Y.

HIGHWAY SAFETY AID • A unique public service is performed by the Confraternity of St. Christopher, founded in France to combat reckless driving through stress on the virtues of charity

and prudence. Further information on the aims and methods of the society can be had from Abbé Georges Aubert, Curé de Solliès-Toucas (Var), France. Enclose international reply coupon.

RELIGION AND THE MIND • The (nonsectarian) American Foundation of Religion and Psychiatry (3 W. 29th St., New York 1, N.Y.) announces the 10th anniversary Summer Seminar on Pastoral Care, June 4-9, in New York City. The theme is "Love, Sin and Punishment in Modern Religious Practice."

WHY NOT JAPAN? • The summer session of Tokyo's Sophia Univ. (July 7 to Aug. 27) offers unique facilities for intercultural education to English-speaking students who seek first-hand impressions of Japanese culture. Esti-

mated total expenses, including round-trip group transportation (Vancouver-Tokyo), board and room, tuition and incidentals: \$707.00. Catalogue and information from Maurice Bairy, S.J., Sophia Univ., 7 Kioi-cho, Chiyoda-ku, Tokyo, Japan.

CATECHETICS • A brief explanation of the "kerygmatic method" of teaching religion is contained in a leaflet, "Modern Catechetics," obtainable free from Herder & Herder, 7 W. 46th St., New York 36, N.Y.

THOU SHALT NOT KILL • An editorial in these pages, issue of March 25, criticized current moves to loosen legal restrictions on abortion. Reprints of a study by Eugene Quay, entitled "Justifiable Abortion—Medical and Legal Foundations," may be ordered from the *Georgetown Law Journal*, Georgetown Univ. Law Center, 506 E. St., N.W., Wash. 1, D.C. (\$2.50, check or money order). R.A.G.



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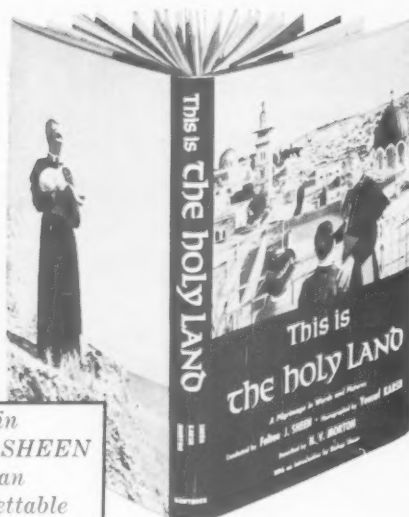
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HAWTHORN BOOKS

America • APRIL 8, 1961

Editorials

How Spend Our Taxes?

WE HAVE little sympathy with those who, in Prof. Glenn Tinder's phrase (*Am.* 11/5/60, p. 170), "assume that every dollar taken in taxes is somehow a defeat for humanity." We live in an age of Cold War, rapid urbanization, expanding population and dozens of other pressing social problems. Today government has vitally necessary roles to play in providing for the common defense and promoting the general welfare. These roles require and will continue to require that government—Federal, State and local—tax and spend on a large scale.

Indeed, we believe that the true significance of government spending is obscured by those who talk as if the only issue were whether dollars will be spent by government or by private individuals. There is another and at least equally important issue: *how* will government spend its revenues? For the manner as well as the amount of government spending is a major factor determining the structure of American society.

For example, if we are to have legislation to furnish medical care for the aged, the way in which government goes about providing for that care will surely affect our system of hospitals. If the government were to decide that public funds may be spent only in public hospitals, the future of private hospitals would be dim indeed. Or, if the government should feel inhibited, for reasons pertaining to the separation of Church and State, from allowing medical-care funds to be spent in church-related hospitals, most of the aged would obviously not be able to make use of those hospitals.

Government therefore has a serious obligation, when planning the expenditure of public funds, to foster the kind of society the American people want. Granted that the spending is necessary, what are these tax dollars buying? A free society, in which independent institutions are enabled to perform services for the public? Or a society in which private institutions are replaced with public ones? Given the scale of present government spending, as well as what we plan for the foreseeable future, these are not idle questions.

Because of the important part played by church-related institutions in social welfare work and education, we must also ask whether we want government spending to protect or to destroy these institutions. If government spent little or no money on welfare and education, we could answer that we wanted government simply to be neutral: it should neither help nor hinder church-related institutions. That 19th-century answer is unrealistic today. When government spends billions in the fields in which these institutions operate, it is not and cannot be neutral. Government spending on this scale must of necessity affect every private institution, either for better or for worse.

The major question is not whether government shall directly subsidize church-related institutions. All welfare and education programs are intended to serve individual persons and, through them, society at large. Whether government serves these persons by subsidizing the institutions of their choice or by aiding the individuals directly through grants, tax credits or some other device, is a secondary question. It may be an important question for constitutional lawyers, but it is not primary. What is primary is that government should not adopt a taxing and spending policy which makes it difficult or impossible for the individual to use the services of a church-related institution, if that is what he wants to do.

There is an opposite view which holds that government may spend no funds, even for a recognized contribution to public welfare, if the funds will in any way benefit a religious institution. In an era of high taxation and heavy government spending, the practical effect of adopting this view is to limit the services of church institutions and church schools to the well-to-do. In other words, the advocates of this view consciously or unconsciously aim at furthering the secularization of American society.

We believe that this latter view does not represent the thinking of our Founding Fathers. The First Amendment wisely prohibits an establishment of religion. Let us by all means hold fast to this basic principle. But let us not turn it into a discrimination-against-religion clause.

Government's power to tax and spend is the power to shape and mold society. If we want to preserve a free society, we must govern the use of that power by this principle: what government can do for the welfare of its citizens, it can do for them in any recognized institution, public or private, church-related or non-sectarian. Otherwise, when the taxes go up, "public funds for public institutions" will come in the long run to mean that "public institutions only" are destined to survive.

Press Law in Spain

OF RECENT MONTHS, as we are all aware, there has been more and more discussion in Spain regarding governmental censorship of the press. A whole generation of young Spaniards has grown up under a press law whose restrictions and severities date from the worst days of the tragic Civil War. Limitations on press freedom which were understandable during the passionate struggle that split Spain into warring camps in the late 1930's have definitely come to seem not only unnecessary, but harmful and oppressive in the changed atmosphere of 1961.

All the secular dailies and secular magazines in Spain are subject to the censor's office. So too are all the many (850) publications of the Catholic Church—with but one exception, the weekly magazine *Ecclesia*, which is the official publication of the Catholic hierarchy in Spain and of Spanish Catholic Action. But even the

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editors of this single exempt journal have had their difficulties. It is easy to imagine the subtle and at times not-too-subtle restraints on an editor who is compelled to work "freely" in a professional field in which all of his many colleagues are deprived of an essential tool of their trade, freedom of information.

It is common knowledge that the draft of a new Spanish press law, scheduled for discussion at a meeting of a special commission of press affairs on January 30, is not viable in its original form. It will have to undergo serious revisions if it is to be made acceptable to the bishops and priests who form part of the 30-man commission responsible for it.

General Franco's regime will assuredly not publish the new law without the support of the Church. This support is not likely to be forthcoming unless important changes are made in the government's present proposals for continuing the censorship.

Today no country conducts its affairs in isolation or in privacy. Each nation's policies and practices are scrutinized and discussed by people all over the world. Spain is almost unique among the nations by reason of the fact that its people are almost all Catholics. The public policies of the Spanish state, therefore, reflect on Catholics the world over. These non-Spanish Catholics would like to be proud of Spain; they want to be able to hold up her procedures as models for imitation. It is distressing that in this question of the press law, as in that of Spain's so-called labor unions, Catholics in other lands must continue to be embarrassed by Spanish realities.

First Blood at Geneva

THE KENNEDY ADMINISTRATION began its first formal negotiations with the Soviet Union at Geneva on March 21. It emerged a bit shaken and scarred.

The occasion was the 274th session of the Conference on the Discontinuance of Nuclear Weapons Tests. Veteran negotiators were on hand to present the British and Soviet points of view. The United States was represented by a new delegate, Arthur H. Dean, who has the reputation of being a tough bargainer but was ready to argue the Western case from "elastic positions."

During his election campaign, Mr. Kennedy felt that we "should make one last effort to secure an agreement" on atomic tests. Hence the West returned to Geneva with at least six concessions to previous Russian objections. Our determination to advance the game by "sweetening the pot" was well known to the Soviet Union.

What happened? Before Mr. Dean had a chance to outline the Western proposals, Soviet delegate Tsarapkin, chairman of the day, took the floor and stunned the West by reneging on an earlier Soviet agreement. He demanded that the secretariat of the control organization to police the test ban be headed by a three-man council representing the Communists, the Western powers and the neutral countries. Thus the Soviet Union proposed to incorporate in the test-ban treaty the same

sort of tripartite administrative power whereby it is now seeking to paralyze the UN General Secretariat and some of its associated agencies.

To further harden the Soviet stand, Mr. Tsarapkin gave a "serious warning" that continued testing of bombs by France could have "negative effects" on the future of the treaty negotiations. Thus the USSR covertly demanded that the United States and Great Britain exert pressure on their ally and make General de Gaulle desist from his efforts to raise France to parity as a nuclear power.

The Soviet stand was a rude blow to the hopes of the Kennedy Administration, which apparently felt that Premier Khrushchev genuinely intended to do business on the test treaty. Yet there were clear signs, prior to March 21, that such hopes were illusory. Dispatches from Geneva, dated March 19, warned that unofficial reports on the content of Ambassador Thompson's discussion with Mr. Khrushchev in Novosibirsk, Siberia, on March 9 made it most likely that Russia would find a good pretext for stalling when the Geneva conference was reopened.

Why does Russia stall? It is now clear that there will be no serious disarmament talks before August. If the Soviet Union, before that time, allows real progress in devising effective inspection and control procedures over atomic testing, Russia might enter the disarmament negotiations committed to an agreed precedent that could be very embarrassing. The announced Soviet determination is to force the West to agree to complete disarmament in principle before there is any agreement on the details of inspection and control. This policy is incompatible with any real Soviet concessions at Geneva. Geneva, after all, is intended to be a laboratory for investigating the shape of things to come.

The Kennedy Administration is willing to move slowly. But we hope it will not allow the futile show in Geneva to drag on through another 273 dreary performances before the curtain finally drops on this strange atomic interlude.

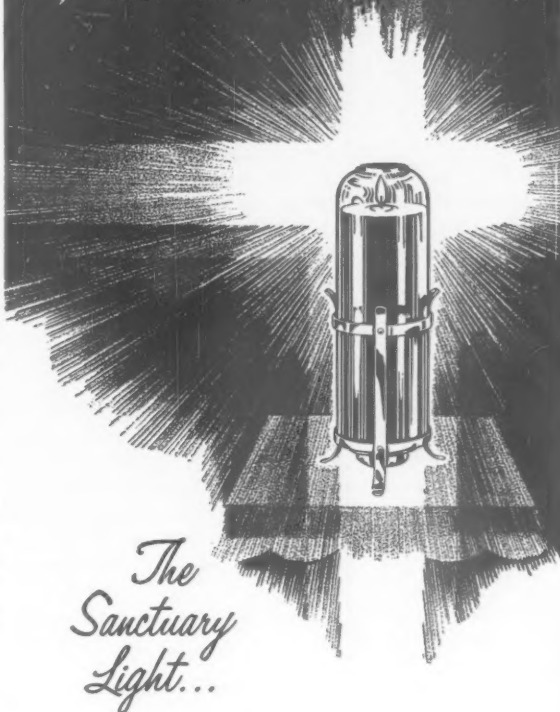
No Children's Crusade

AN INTERNATIONAL DISASTER occurred in 1212 that now seems so freakish as to be almost unbelievable. In a burst of zealous enthusiasm, unnumbered throngs of children launched a crusade for the rescue of the holy places in Palestine. History tells that the entire venture, despite soaring idealism, ended in a hideous fiasco.

This year President Kennedy's proposal of a Youth Peace Corps met almost every possible reaction, from crudest cynicism to wild-eyed fervor. Youngsters themselves, in general, reacted warmly. Their elders, more hesitant, urged caution: this must not turn into another misguided children's crusade.

To find out how members of the underprivileged nations felt about the proposed Peace Corps, one of our editors spent several days at the UN, informally interviewing African and Asian personnel. The persons

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spoken to were all young; they were not high officials; and they were encouraged to speak freely by the promise that neither their names nor their nations would be revealed. In a subsequent issue AMERICA's findings will be more fully expounded. Here we propose a few specific cautions, based on the climate of thinking observed.

Above all, the underdeveloped nations need to be assured again and again that the Peace Corps is not just another form of imperialism. Having known colonialism in some of its most heinous forms, they are understandably suspicious. "Anything from any government is suspect," our interviewer was told more than once.

Even the mildest, most disguised imperialism must be guarded against. Whatever his virtues of big-heartedness and simplicity, the American abroad is often extremely gauche. He easily gives the impression that in his mind the "natives" are the "foreigners."

The Corps personnel will have to be immensely adaptable. Great as the language problem will be, still more formidable is the matter of becoming "one of us." Americans usually seem to want to live in a "golden ghetto," together, or consorting with the upper classes, apart from the real people. This would be calamitous.

The young people chosen must be ready to make many sacrifices. Even dedicated missionaries find life almost unbearably trying. "Your young Americans," our interviewer was wryly reminded, "have been born in a push-button world. They are used to air-conditioning and comforts unheard of in my country. They will have to be more mature than their years."

The U.S. Government must assure host nations that help from the Peace Corps is *not given in place of financial aid*. For if the choice is to be between financial aid and the Corps, all the nations (our editor was told) would prefer the money. "We feel we know best how to use the money."

Throughout Asia and Africa, it was explained, manpower is not a problem at all. We have an abundance of manpower, a surplus of manpower. Our real problem is to get *money and technique*, in order to make our manpower effective."

Moreover, the experts who go to these countries must be truly experts and not "medium-sized experts." Incompetence or partial competence will be immediately seen through, "with great loss of respect." The "locals" will feel insulted and the project will fail.

A point much insisted on was the very real fear that the Peace Corps would increase unemployment in the countries to which corpsmen go. Several countries already have people trained, people "with a great passion for white-collar jobs"; the Corps must make sure that the "locals" are not being replaced. It would be good, we were told, for the Americans to stress lowly and practical things, like agriculture, road-building and nursing.

There was the very strong feeling that the Corps should make wide use of the amassed experience of the UN technical assistance projects and of all specialized UN agencies. UN experts, we were assured, know conditions intimately. For nine years the UN has trained

more than 400 experts per year, with competence in problems of financing, housing, traveling, briefing and the basic needs of particular areas. It would be wasteful not to profit by all this accumulated training.

Despite these and other problems, the feeling among those interviewed was that the Peace Corps was a noble and exhilarating idea. These warnings were offered only in the hope that it could be saved from failure or futility. For good will, while indispensable, is insufficient. What Professor Gilson said in another connection may be applied here: "Piety does not dispense with technique."

Cultural Good Will

BACK IN MARCH, an eleven-man delegation of Soviet writers, publishers, artists and the like met with a group of British opposite numbers to discuss ways and means of extending cultural relations between the two countries. There was considerable complaint from the Russians that their country bought more books, newspapers and so on from Britain than the British did from them, but at any rate the meeting resulted in the following statement:

[The representatives] consider it useful and essential to give the widest dissemination [to literature and other cultural media] conducive to the consolidation of peace and friendship between peoples, as envisioned in the UN General Assembly resolution of Nov. 3, 1957, rejecting an attempt to utilize the exchange of information for the purpose of the "Cold War" and of increasing international tension.

The statement has a noble ring. But what happens when cultural material from the West falls into the hands of the Red propagandists? U. S. novelist Mitchell Wilson (*Meeting at a Far Meridian*), recently returned from Russia, gives us this instructive example.

A translation of Graham Greene's *The Heart of the Matter* is being readied for issuance by the state-controlled Soviet publishing industry. When published in the United States and England, the novel was generally and accurately described as dealing with a man's struggles with his conscience, with the temptation to renounce God. But, says Mr. Wilson, it will be sold to the Russian reader under the Red rubric that it describes "life in an African colony where a handful of British officials keep a whole town under their heel." Cheap reprints will no doubt soon be available in Africa to help the Red propagandists sound off about the horrors of Western colonialism.

Any cultural material we send to Russia and behind the Iron Curtain is subject to such distortion. It is, perhaps, a calculated risk; we must be realistic enough to be ready to see a *Porgy and Bess*, for instance, interpreted as a picture of white injustice to the Negro. True cultural exchange presupposes good will, to be sure; we may hope that many of the Russian people possess it and that, despite tamperings by officialdom, cultural exchanges will deepen it.

Catholics on the Secular Campus

John A. O'Brien

ONE OF THE MOST significant educational developments in the United States is the phenomenal growth of the tax-supported institutions of higher learning. Colleges, normal schools and universities maintained by cities or States dot the American landscape and each September are inundated by increasing millions of students eager for an education at bargain prices. Hundreds of other institutions, once under denominational control, now swell the bulging ranks of secular colleges and universities.

In the academic year 1956-1957 a total of 2,989,133 students was enrolled in secular institutions. Of these 403,408 were Catholics, as compared with an enrollment of 257,852 students in all our Catholic colleges and universities, of whom an undetermined but appreciable number were non-Catholics. The total enrollment in colleges and universities by 1970, as projected by the U.S. Office of Education, will be 6,676,000. At that date three out of every four Catholic students will be getting an education in a secular college. Two decades later probably 90 per cent of our Catholic students will be in those institutions.

The present situation and the prospective one throw into clear relief the magnitude as well as the urgency of the task of making adequate provision for the religious care and spiritual growth of this vast army, from which should come many of the Church's future leaders. This does not entail, however, any departure from the traditional Catholic ideal, so well expressed by the Newman Club Chaplains' Association: "The ideally perfect education is best achieved by the Catholic college and university, where God is centrally studied and daily worshiped."

This ideal will continue unimpaired. It will never cease to inspire all engaged in Catholic education to equip their students with the ripest fruits of secular learning as well as the priceless knowledge of God and of the life-giving truths of divine revelation. The Catholic college teaches its students not only how to make a living but how to live a Christ-centered life. On the Catholic campus the student comes into possession of the intellectual and cultural treasures of Christian thought and learning, which constitute the heart of our Western civilization. He acquires a Christian outlook, which enables him to judge values in the light of their bearing upon his eternal destiny. It is against the back-

ground of the irrevocable commitment to this ideal that all discussion concerning the care of students at secular colleges must proceed.

An encouraging development in attacking this problem is the increasing recognition both of the presence of such large numbers of Catholics at these institutions and of the necessity of making adequate provisions for their spiritual needs. Typical of such recognition was an editorial in *AMERICA* (5/21/60), which pointed out that the consideration of the increasing attendance of Catholics at secular colleges "has moved to another stage of discussion." While the perennial argument for and against Catholic undergraduates attending non-Catholic universities and colleges has been bandied back and forth, "a new factor has entered the debate—simple necessity."

That necessity arises from the sheer inability of the Catholic community to provide the facilities for a college education for all its young people. Even at present the majority of them are compelled to secure it at secular institutions, and within a single decade that majority will be overwhelming—from 75 to 80 per cent.

That far-visioned and carefully reasoned editorial, looking facts squarely in the face, heralds the dawn of a new day in the discussion of one of the most important and delicate problems of Catholic higher education: making adequate provision not only for the spiritual care but also for the religious instruction of the Catholic students attending secular colleges. (In the academic year 1960-61 there were 539,104 of them.) This is the problem that underlies the whole issue of the alleged paucity of top-ranking Catholic scholars, so widely mooted in our Catholic papers in the last few years. We won't start toward the solution of that question, however, until the presence of the vast majority of our young men and women at secular institutions is frankly faced and constructive measures on a large and far-reaching scale are devised.

Special significance may be attached, we hope, to that editorial because it appeared in a Jesuit publication. Operating many of our leading Catholic colleges and universities and occupying the foremost position in the ranks of our Catholic educators, the sons of Loyola have probably taken less part in any effort to minister to or instruct the Catholic students at secular institutions than any of the other religious communities. Not only that. They have generally opposed, covertly or overtly, any effort to establish an adequate Catholic student center on a secular campus, without which it is impossible to minister effectively to the spiritual needs of

FR. O'BRIEN, author, lecturer, member of the faculty at the University of Notre Dame, is an outstanding authority on the Newman Club apostolate.

students, to say nothing of providing systematic courses of religious instruction on either a credit or noncredit basis.

The entrance of Jesuits into this important field would meet the widely felt need of properly trained priests to provide scholarly guidance and instruction on a par with that of the university faculty. This would mean no deviation from the traditional policy of educating as many as possible in our own schools: it would simply mean supplementing that effort by reaching the vast number forced by the lack of Catholic colleges and by inexorable economic necessity to attend secular institutions, especially those supported by public taxes, with almost free tuition.

The gradual change in the attitude of Catholic educators, pastors and ecclesiastical authorities generally toward the necessity of making adequate provision for our students at secular colleges is due to the increasing realization of how their faith and morals have been affected there. Contrary to the widespread impression that has long obtained, the number of defections from the faith, where proper pastoral care is provided, appears to be no greater, and probably less, than in the ordinary city parish of comparable size. Such is the general conclusion which emerges from a survey we have just completed.

Typical of the reports received from full-time chaplains is that of Fr. Edward J. Duncan at the University of Illinois. "We know of no appreciable number of defections. Those which we occasionally encounter result rather from weak religious background prior to college

survey made in 1958. (See Diagram 2 below on this page.)

The same survey disclosed the pathetic inadequacy of priestly personnel and of physical facilities. There are 741 Newman Clubs or Catholic student organizations at secular colleges, but less than 100 of these have a full-time chaplain! Most receive the part-time services of an assistant at a neighboring parish, who usually has to give priority to his parochial work. But even including all these part-time assistants, the survey discloses but one priest for every 576 Catholic students in secular colleges, compared with one priest or religious for every 31 students in Catholic colleges.

Not less inadequate are the physical facilities. Of the 568 Newman Clubs and Catholic student organizations in the survey, only 62 have a student center; 137 use college facilities; 212 use local parish facilities; 12 use a

Diagram 2. Report by 302 Newman Club Chaplains in 1958

	1952	1953	1954	1955	1956	Total
Converts	897	1,010	1,157	1,175	1,500	5,739
Vocations	90	87	110	128	135	550

common campus religious center; and 232 have no special facilities. The need for better centers is as urgent as that for more priests, especially full-time chaplains.

The mere pastoral care of these students, however, is not enough. They must also receive instruction in Catholic philosophy and theology; they must enter into their rich heritage of distinctly Catholic culture.

Few Catholics seem aware that courses, not only in religion in general, but specifically in the Catholic religion are being conducted by Newman Foundations at secular universities and are fully accredited. Even more numerous are the noncredit courses, which are offered at virtually every secular university with a full-time Catholic chaplain. The hope for the future lies, however, with the continued spread of the plan for credit courses. This is because of the greater opportunity it presents of conducting the courses with the same academic thoroughness as obtains in the university proper and of enabling a much larger number to enroll.

Perhaps we can best illustrate this by citing our own experience at the University of Illinois. Coming there in 1917 as the first full-time chaplain, we sought not only to provide pastoral care for our student flock but to deepen their understanding of their faith through volunteer classes and lectures. We soon discovered, however, that the students, who were already carrying the heavy schedule required for passing and ultimate graduation, found it almost impossible to take on the added burden of courses for which they receive no university credit.

Accordingly, we called upon the heads of the other religious institutions ministering to students and proposed that we submit a joint petition for the recognition of religion as a subject worthy of academic credit. They responded enthusiastically and unanimously. In June, 1919 a committee of three—the directors of the Wesley Foundation and of the University Place Christian Church and the writer—presented such a petition in behalf of all the religious organizations on the campus.

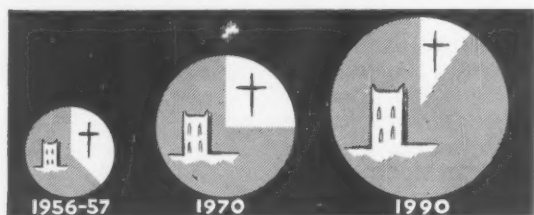
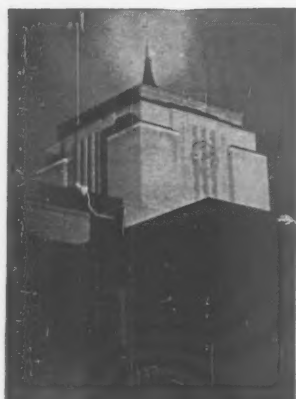


Diagram 1. Catholic Students in Non-Catholic and Catholic Colleges

than from campus living and experiences." Similar is the report of Fr. Robert J. Welch at the University of Iowa: "There is no appreciable number of defections among the 1,750 Catholic students here." The exceedingly few which do occur are traceable chiefly to "poor religious background, little religious education before coming to the university, habits of missing Mass and staying away from the sacraments before coming here."

These conclusions square with the findings of the survey conducted by the National Association of Newman Club Chaplains in 1954 and by *Time* magazine in 1952. Bishop Robert E. Tracy, former Newman Club chaplain at Louisiana State University, thus sums up the situation: "The dangers to faith and morals are at least as great in a downtown office as on a secular campus."

Where the policy of providing chaplains has replaced the policy of neglect, the results have been impressive both in converts and in vocations, as is revealed by a



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After months of careful study and investigation, scrutinizing particularly the legal and academic angles, the university senate approved the plan on December 9, 1919—a memorable date in the history of accredited religious courses at tax-supported universities in the United States.

THE PLAN requires: 1) that the organization giving the courses secure from the State a charter as a separate educational institution; 2) that the professor have a doctorate or its equivalent; 3) that the student have at least sophomore standing—the requirement for taking courses in philosophy; 4) that the student be limited to ten credit hours, in five two-hour semester courses; 5) that the foundation have a physical plant with appropriate facilities to carry on its academic work; 6) that the courses be approved by the university, chiefly to see that they are not duplicating those which it is already offering; 7) that the committee on accrediting higher institutions visit the institution from time to time and inspect its courses to be assured of their proper academic character; and 8) that upon the successful completion of the course the student be given a card for the appropriate number of hours of academic credit, and these credits be then transferred through the registrar's office to the student's university credits. In short, this means that the university treats these chartered educational and religious foundations, once they are accredited, as institutions of higher learning and handles the transfer of academic credit from their students in the same way as it does with students from Princeton, Yale, Notre Dame, Harvard or any other accredited university.

On February 11, 1920 we secured the necessary charter for our institution. We had, however, no physical plant. We secured the use of a classroom in the University Place Christian Foundation and later in the University Y.W.C.A. building. At the opening of the semester on February 5, 1920 we were in business, offering three courses: Fundamental Christian Apologetics, Moral Teachings of the Christian Religion and History of the Christian Church. The courses were inspected and approved and in June, at the end of the semester, our students transferred their foundation credits through the registrar to their university credits.

Early in the semester we purchased a residence in the heart of the university district, transformed it into a foundation with classrooms and library, and used it until we were able to erect a suitable center eight years later.

This undertaking was an exceedingly difficult one. Though we had the hearty approval of all the hierarchy of Illinois and some help from the Knights of Columbus, we had to contend with bitter opposition from several quarters. We were charged with attempting to undermine Catholic colleges, when in reality we were only seeking to provide for the students they couldn't possibly accommodate.

We felt an obligation to erect a physical plant that would be in keeping, not only with the university's stately buildings, but also with the Church's great tradi-

tions in architecture and art. Comprising a spacious and beautiful church, two residence halls accommodating 400 students, with appropriate social and educational facilities, the Newman Foundation in the heart of the University of Illinois campus has given substance, anchorage and abiding reality to the plan of accredited religious education at secular universities. Though still by far the largest of its kind in America, it stands in need of additional buildings because of the tripling of the student enrollment. It is now viewed by all the Catholic colleges of the State not as a competitor but as a link, and an indispensable one, in the chain of Catholic education. After spending a day visiting the Newman Foundation and inspecting its work, Archbishop Fumasoni-Biondi, then Apostolic Delegate, was enthusiastic in his commendation.

SINCE February, 1920 the Newman Foundation has offered an increasing number of accredited courses in religion. Thirteen well-attended courses are being offered currently. Over the past forty years the number of students, Catholic and non-Catholic, profiting from such courses is, according to Fr. Edward J. Duncan, its present director, more than 20,000. Letters, piled high on our desk, from former students in all parts of America and foreign countries, tell of the deepening of their faith and the lasting spiritual benefits obtained from those courses.

While the Newman Foundation at Illinois was probably the first Catholic establishment to provide accredited courses on a permanent basis, it is by no means unique today. In 1927 a somewhat similar plan was established at the University of Iowa. Here accredited courses are conducted by a Catholic priest in a School of Religion, which is an integral part of the Liberal Arts College. The basic idea behind the establishment of courses in religion is thus expressed by the university:



Religion, theoretically and practically, is inseparable from education; hence it should be taught even in a tax-supported institution like the State University of Iowa, not indirectly or surreptitiously, but unapologetically, comprehensively and in line with the best educational practice.

Here the courses are taught in university classrooms, and there is no limit to the number of credit hours a student may take in religion, even taking the M.A. and Ph. D. degrees in it. The courses are listed in the university catalogue, and the student registers for them in the same manner as for any other course. Though the professors of religion receive no salary from the university, they enjoy equal rank with other faculty members, and the university bears the administrative costs of the school.

Eleven Catholic courses are currently listed in the

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university catalogue, and a Canadian Jesuit was scheduled to conduct some of the courses in the semester that began last February. Fr. Robert J. Welch, who has conducted the courses since 1949, reports a current enrollment of 794, and a total enrollment of 28,003 since the accreditation of courses. "The arrangement here," he observes, "puts religion in a position of academic respectability." We were present at the opening of the School of Religion, and we pay tribute to the pioneers who had much to do with its conception and establishment: Dr. O. D. Foster, Dean George F. Kay, Rufus H. Fitzgerald, Fr. W. P. Shanahan and President Walter A. Jessup.

A third basic plan provides for the teaching of courses in the Catholic religion by a priest within a department of the university and paid by the latter. This is the arrangement at Columbia University, for example, where a priest teaches within the School of General Studies, and at Youngstown University, where he teaches in the Department of Religion and Philosophy. At the latter institution Fr. Paul M. Petric reports a

current enrollment of 300 and total enrollment of 3,000 students since the plan was first put into operation in 1946.

Our survey discloses that one or other of these three basic plans or a variation of them enables courses in the Catholic religion and (in some places) philosophy to be taught at 13 tax-supported or secular universities. Concerted efforts are currently being made to work out arrangements for accredited courses at several other universities with every promise of success. Besides the universities already mentioned, some of the larger ones with accredited courses are the Universities of Wyoming, Tennessee, North Dakota and Michigan State.

GIVING courses in the Catholic religion, especially the credit courses, in which it can be done with vastly greater thoroughness, is the literal fulfillment of the decree of St. Pius X in his encyclical *Acerbo Nimis* (*On the Teaching of Christian Doctrine*), issued in 1905. "Where there are public academies, colleges and universities," decreed His Holiness, "let religious classes be established for the purpose of teaching the truths of our faith and the precepts of Christian morality to youths who attend such public institutions wherein no mention whatsoever is made of religion."

Since there can be no complete education without God and religion and since religion as a living reality cannot be taught by tax-supported universities, it follows that some instrumentality must be established to get these truths to the 539,104 Catholic students attending secular institutions. That instrumentality is the Newman Foundation. It is the providential bridge for spanning the gap now separating most of our Catholic collegiate students from a thorough mastery of the life-giving truths of Christ. That is the bridge we must try to build at every secular college and university in America.

All the Catholics of this country—priests, religious and laity—must help in this co-operative enterprise. Our Catholic colleges must supply most of the teaching personnel, our religious orders of men and women must contribute their respective quotas, our laity must help with dedicated funds. Well did the editors of *AMERICA* point out:

Some way must be found to insure that the Catholic students on the secular campus share to the greatest possible degree in the positive benefits of Catholic higher education . . . more recognition will have to be made of the claims of our *unaccommodated* college students on the financial resources of the American Church.

To co-ordinate the efforts and to raise the necessary funds to achieve the objectives mentioned, the National Newman Foundation has been established with the enthusiastic approbation of the Catholic hierarchy of the United States at their meeting on November 19, 1959. Its central office is in the headquarters of the National Catholic Welfare Conference, 1312 Massachusetts Avenue, Washington 5, D.C. If every Catholic will do his part, he will have the joy of helping in the accomplishment of the most urgent and important task facing the Church in America today.

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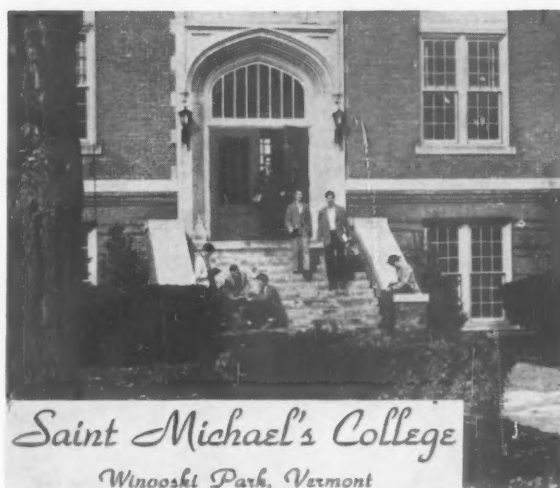
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Plight of the Lay Professor

Peter L. Danner

AT A NATIONAL academic convention recently the recruiting of new teachers for the fall term was so vigorous and lively that the convention lobby looked more like a stock exchange than a gathering place of college professors. As one friend, who had been interviewed for a new position, put it: "I was not sure whether he was offering me a job or feeling out the possibilities of coming to our school."

Convention ferment for new assignments is not an entirely accurate gauge, but it is one indicator of the change sweeping over the academic world. Sputnik, the population explosion and the New Frontier are producing their effects in more serious student attitudes, a greater interest on the part of alumni and the general public in the needs of American colleges and universities, and a willingness to admit that more enticing salaries are required for professors. In all these changes Catholic schools have shared more or less equally.

In one area of Catholic higher education, however, little constructive thinking or realistic policy has been achieved. This is in defining the role of the lay educator in Catholic colleges. While the large universities have perforce worked out a *modus vivendi*, the 250 or so Catholic liberal arts colleges with enrollment under 2,000 have done little to change the prewar status quo—and it makes little difference which World War is referred to!

With students spilling over into rooming houses and with classrooms bulging, no one doubts that the lay professor is here to stay on Catholic campuses. Priests and religious simply cannot operate today without their lay auxiliaries. That term "auxiliaries," however, betrays the subconscious attitude of many religious educators to the layman in education. He is considered an assistant, an expedient, an economic liability rather than an integral part of the educational structure. This attitude persists despite warm feelings of friendship and mutual respect.

The principal reason for this thinking is that so little effort has been made to specify the contribution which the lay professor makes precisely as a Christian, but secular scholar. For the layman brings certain secular values which can be sublimated into Catholic education, and consequently enrich it. Often he comes from a nonsectarian graduate school, where he has found a

conscientious effort to teach and to implement these values; always he comes with a vital realization of their importance. As a father of a family and a man in the world, the layman is keenly aware that doctors' bills must be paid, mortgages met, jobs secured and employers pleased. He brings a more vivid awareness that well-ordered social and economic life is indispensable to Christian living and that a set of philosophical and theological principles, yielding personal intellectual conviction, is absolutely necessary to withstand the corrosion of secularism and amorality.

To incorporate these values into Catholic education requires serious analysis of its goals for contemporary life. It requires examining how and why Catholic schools should fit into the main stream of academic life. Above all, it will demand examination of how the religious and lay educator complement (not supplement or supplant) each other in achieving a common purpose, the intellectual development of Catholic young men and women for life—life here and life hereafter.

This article will make little positive contribution to the study of this enriched philosophy and policy of Catholic education. Rather, it takes on the more negative task of pointing out the difficulties which make the lay professor a second-class faculty member and thus keep him from making his peculiar contribution. In this task criticism of clerical policy is inevitable, inviting perhaps the accusation of anticlericalism. Silence, however, will not bring solutions, and growing more ivy will not repair structural cracks. It is hoped with St. Ignatius that every reader will "be more ready to excuse the proposition of another than to condemn it."

The lay professor can find teaching at a small Catholic college a most satisfying way of life. He enjoys the respect of a friendly student body, a pleasant association with both his religious and lay colleagues, and the inspiration of their sincerity. He finds there complete academic freedom within the framework of Catholic theology. Above all, the small college is probably the last haven for the man or woman who wants to teach and only to teach.

Nevertheless, his present position is one of unrest, not so much of agitation or revolution, perhaps, but of disequilibrium. This is particularly true of the younger professors, who feel, almost as a body, that they have not achieved a permanent position, a home base where they can sink roots, rear families, concern themselves about civic affairs and live out their lives.

This rootlessness, contrasted to the permanence of the clergy, is at the heart of the layman's difficulties.

PROF. DANNER, an experienced teacher, is chairman, Department of Economics and Business Administration, St. Ambrose College, Davenport, Iowa.

For the clergy the school is home. Here obedience has assigned them, here they must find their friends, here they must fulfill their vocation. None of this is true of the layman. He is a transient.

This transiency might be called lack of loyalty. In this there is some truth, for the loyalty of the lay faculty member is to Catholic education as such rather than to any particular school. And until family ties bind him down—and even this is no absolute bar—he feels he cannot involve his loyalties so totally to one school that he would not be able to take advantage of even a slightly better opportunity, if such presented itself.

Yet his loyalty to Catholic education is unquestioned. For no group of the laity has made greater, and largely unrecognized, sacrifice for education than the lay professor. For many, this life is the fulfillment of a personal ideal. Many—perhaps as many as one out of three—are former seminarians and religious for whom teaching is a partial fulfillment of their earlier aspirations. Yet unrest prevails among these, and they are being wooed away by secular universities or by better paying jobs out of education altogether.

ALL THIS indicates a serious problem of morale. This problem can be analyzed under the three headings of financial difficulties, lay-administration relations, and lack of professional prestige.

It is an old tale that teachers are underpaid. This does not mean that they are not paid a living wage. They are. But, while it is no longer a shock, it is still discouraging to hear of some graduating senior being offered more to start in industry than his professor, after years of teaching, is currently receiving. Professors' salaries everywhere are rising, almost doubling in the last ten years, and perforce Catholic colleges have had to go along, although laggingly. But the real burden of low salaries is their social significance. Put simply, the college professor's years of study, contribution to society, intellectual and esthetic interests, and community prestige should allow him to circulate as a social equal with the professional class. His income, however, consigns him to the lower classes.

The social significance of low salaries is not appreciated by clerical or religious administrators. By rule or by preference they may engage in little socializing. If they do socialize, their "cloth" opens doors on all levels, and no return in kind is expected. Then, too, their salary (since maintenance is supplied them) or their order (if rules permit) affords them the opportunity to enjoy the same cultural advantages and recreation that structure the social life of the professional class. Finally, clerical and religious educators usually are able to enjoy the "academic fringe benefits"—travel, seminars, conventions, advanced study and books—which spell the difference between the bare and the full academic life.

All of these social and scholarly activities are entirely appropriate to their clerical state and professional status. The point is that their lay colleagues cannot afford these unless they have supplementary incomes. Usually, when they take advantage of the "academic

fringe benefits," they do so at the expense of some family need, piano lessons for their children or a night out for their wives.

Another result of low salaries, more damaging to lay morale, is that lay professors are developing a permanent poverty consciousness, which no amount of foreseeable salary increase will exorcize. The lay faculty cannot gather for any occasion without the conversation veering onto this subject. One notes also the close scrutiny of colleagues' salaries, as if these microscopic differences alone determined the value of their teaching. Merit raises are an impossibility on the small campus. Family allowances are suspect, for what one receives all demand. This invidiousness and contentiousness have already sapped morale; they will pose greater and greater financial burdens for Catholic schools as competition for teachers intensifies in the coming decade.

So much is this true that the school which takes the heroic action of immediately raising faculty salaries several thousand dollars across the board may bear an easier financial burden in the long run. Such vigorous action would be an effective step toward preventing this poverty consciousness from becoming endemic to the lay faculty. Certainly, it would slow down the turnover of lay professors, which in some instances has taken on the proportions of a rout.

Relations to the administration, however, pose a more serious obstacle than salaries to the lay professor's becoming an equal with his religious colleague on the campus. Here, too, as in the case of salaries, there is a

certain natural reason for this differentiation.

Many alumni and students bewail that "something has been lost" as they see small colleges grow into larger colleges and the larger ones come to rival universities in size. In this their intuition is entirely correct. What has been lost from the prewar



small college is the intimacy, the feeling that everybody knows everybody else.

This homelike atmosphere flowed from the intimacy of the religious community, in which the teaching faculty shared a common life, common rules and common aspirations. For the vast majority this intimacy was, and is, one of the dearest consolations of life in religion. In the prewar small college its effects flowed directly into the running of the school.

Administration in such an atmosphere was easy. The lines of discipline were almost the lines of friendship. Policy was a matter of feeling the pulse of the religious community. Communication was easy and natural. Indeed, the elaboration of committees, bulletins, policy pronouncements and faculty interviews would have hindered rather than facilitated administration.

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With the influx of the laity, who do not live at the school but work there, this intimacy can no longer envelop the entire faculty. Consequently, for the layman the elaboration of committees, bulletins and policy directives is, on the one hand, the only way by which he is directed in his work and, on the other, his only hope to influence over-all school decisions. For the religious, however, the old intimate ways are still possible and preferable. General directives, too, are often interpreted by the religious staff in the off-hand way which prevails within a family. The layman sees them as orders, which he must obey as a matter of retaining his job.

Viewing this situation, the lay professor can only conclude that the school is run by a sort of "kitchen cabinet" within the religious community, that he himself is excluded, and that, as a matter of fact, he is a second-class member of the faculty. If this does not dampen all desire to have a say, he next turns to some religious to act as his patron, to intercede for him, to push his projects.

Related to the preceding difficulty is another: the lay professor will always be excluded from top administrative positions, since these are appointments of the local bishop or the religious superior. For most, this is a condition upon which they accept employment. There are always the few, however, who feel, perhaps rightfully, that they are better qualified by experience and temperament than the religious incumbents.

Perhaps the worst aspect of lay-administration relationships is the widespread distrust, the feeling that the lay professor is not only expendable but exploitable. This is an extremely sensitive subject which most school officials will either deny or excuse in view of the constant financial pressure they are under to meet current expenses and plan for expansion. It is a festering sore in Catholic education, and ignoring it can only make it worse.

First and foremost, this feeling of distrust has not been allayed by the small college's reluctance to grant tenure. Furthermore, there is probably no lay professor who does not sincerely believe that sometime in his teaching years a clerical superior has taken advantage of him or of a colleague in matters of salary or advancement. Such instances, of course, occur daily in business. Nevertheless, there is a widespread conviction that the layman will be taken advantage of: that a religious will be brought in to replace one, if need be; that raises will stop once the inclination to settle down is indicated; that longevity, experience and wholehearted dedication to teaching mean but little if a cheaper substitute is available or even one with a better degree. All this makes for lay distrust rather than for confidence. The worm of uneasiness and unrest is eating away at the warm personal relationships which do exist between lay faculty and college administrators. Viewing the total picture, the lay professor can only conclude that he is a second-class member of the college faculty.

As for professional prestige, little need be said. It is a long-standing prejudice on the part of secular universities, Catholic universities and even religious faculty

members of small Catholic colleges that the Catholic four-year liberal arts college is second-rate, one of the colder climates of academic Siberia. By implication, then, the teacher, unless obedience has assigned him there, is also second-rate. This feeling of academic inferiority, particularly in his dealings with professionals at other schools, can be the cruelest disability of all.

Of course, there is sufficient evidence to corroborate such prejudice. Only recently have Catholic colleges been sending their graduates in numbers to the graduate schools of large universities. Only recently have their prize students been urged into competition with undergraduates from other schools and universities for the fellowships and scholarships which denote distinction. Now universities are finding that these students can and do hold their own in their graduate departments, that they have not only the basic training but the desire to excel. Consequently, university graduate departments are wooing Catholic college graduates more and more.

Up to now, however, their principal contact with Catholic schools has been through the presence of some lay faculty member trying to struggle through a Ph. D. program while teaching full-time at a local Catholic college. However sympathetic their professors might have been with the work load and financial burden, they quickly wrote off such a one as having low scholarly potential. For them, university professors felt little incentive to open doors to scholarships abroad, to encourage engaging in additional research or to make introductions to editors of scholarly journals. Such advantages, they felt, could be put to little productive use. They expected nothing more of these overworked unfortunates than that they would struggle on till they received the "union card," the doctorate. By that time age and overwork would have exorcized any stirrings of scholarly enthusiasm. They were destined to be teaching drudges at Catholic colleges.

And many did, and do, become precisely that. Many more will, unless Catholic schools recognize that they must help their young teachers complete their academic preparation in a manner which leaves enough energy and appetite for further scholarly work. Teaching loads will have to be reduced proportionately to the amount of scholarly work demanded; administrators will have to encourage such efforts by recognition, financial and otherwise. Nothing, of course, can be done unless the Catholic community's pride in its schools is such that it makes these programs possible. But nothing *will* be done until Catholic school officials recognize the very real difficulties lay professors labor under to live a truly scholarly life.

Money is the key to much of the layman's difficulties, but it will not solve all or even the most important ones. More basic is the need for Catholic educators to realize that, since they cannot do without the layman, they must integrate him into their faculties. This calls for a hard look at the reasons why the lay professor feels himself a second-class member of the faculty, and an honest attempt to define the role of the layman in Catholic education.

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John A. O'Brien

ONE OF THE MOST significant educational developments in the United States is the phenomenal growth of the tax-supported institutions of higher learning. Colleges, normal schools and universities maintained by cities or States dot the American landscape and each September are inundated by increasing millions of students eager for an education at bargain prices. Hundreds of other institutions, once under denominational control, now swell the bulging ranks of secular colleges and universities.

In the academic year 1956-1957 a total of 2,989,133 students was enrolled in secular institutions. Of these 403,408 were Catholics, as compared with an enrollment of 257,852 students in all our Catholic colleges and universities, of whom an undetermined but appreciable number were non-Catholics. The total enrollment in colleges and universities by 1970, as projected by the U.S. Office of Education, will be 6,676,000. At that date three out of every four Catholic students will be getting an education in a secular college. Two decades later probably 90 per cent of our Catholic students will be in those institutions.

The present situation and the prospective one throw into clear relief the magnitude as well as the urgency of the task of making adequate provision for the religious care and spiritual growth of this vast army, from which should come many of the Church's future leaders. This does not entail, however, any departure from the traditional Catholic ideal, so well expressed by the Newman Club Chaplains' Association: "The ideally perfect education is best achieved by the Catholic college and university, where God is centrally studied and daily worshiped."

This ideal will continue unimpaired. It will never cease to inspire all engaged in Catholic education to equip their students with the ripest fruits of secular learning as well as the priceless knowledge of God and of the life-giving truths of divine revelation. The Catholic college teaches its students not only how to make a living but how to live a Christ-centered life. On the Catholic campus the student comes into possession of the intellectual and cultural treasures of Christian thought and learning, which constitute the heart of our Western civilization. He acquires a Christian outlook, which enables him to judge values in the light of their bearing upon his eternal destiny. It is against the back-

ground of the irrevocable commitment to this ideal that all discussion concerning the care of students at secular colleges must proceed.

An encouraging development in attacking this problem is the increasing recognition both of the presence of such large numbers of Catholics at these institutions and of the necessity of making adequate provisions for their spiritual needs. Typical of such recognition was an editorial in *AMERICA* (5/21/60), which pointed out that the consideration of the increasing attendance of Catholics at secular colleges "has moved to another stage of discussion." While the perennial argument for and against Catholic undergraduates attending non-Catholic universities and colleges has been bandied back and forth, "a new factor has entered the debate—simple necessity."

That necessity arises from the sheer inability of the Catholic community to provide the facilities for a college education for all its young people. Even at present the majority of them are compelled to secure it at secular institutions, and within a single decade that majority will be overwhelming—from 75 to 80 per cent.

That far-seeing and carefully reasoned editorial, looking facts squarely in the face, heralds the dawn of a new day in the discussion of one of the most important and delicate problems of Catholic higher education: making adequate provision not only for the spiritual care but also for the religious instruction of the Catholic students attending secular colleges. (In the academic year 1960-61 there were 539,104 of them.) This is the problem that underlies the whole issue of the alleged paucity of top-ranking Catholic scholars, so widely mooted in our Catholic papers in the last few years. We won't start toward the solution of that question, however, until the presence of the vast majority of our young men and women at secular institutions is frankly faced and constructive measures on a large and far-reaching scale are devised.

Special significance may be attached, we hope, to that editorial because it appeared in a Jesuit publication. Operating many of our leading Catholic colleges and universities and occupying the foremost position in the ranks of our Catholic educators, the sons of Loyola have probably taken less part in any effort to minister to or instruct the Catholic students at secular institutions than any of the other religious communities. Not only that. They have generally opposed, covertly or overtly, any effort to establish an adequate Catholic student center on a secular campus, without which it is impossible to minister effectively to the spiritual needs of

FR. O'BRIEN, author, lecturer, member of the faculty at the University of Notre Dame, is an outstanding authority on the Newman Club apostolate.

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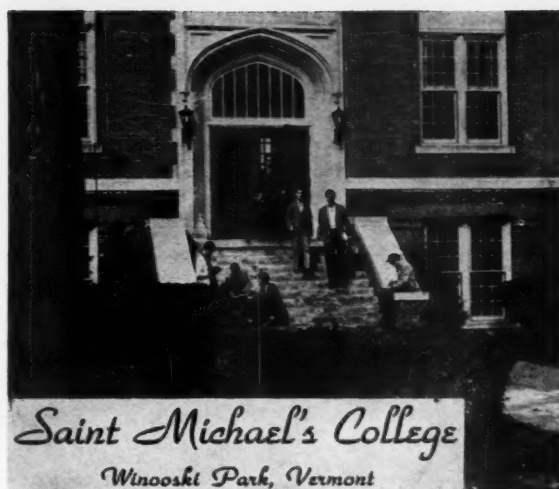
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Plight of the Lay Professor

Peter L. Danner

AT A NATIONAL academic convention recently the recruiting of new teachers for the fall term was so vigorous and lively that the convention lobby looked more like a stock exchange than a gathering place of college professors. As one friend, who had been interviewed for a new position, put it: "I was not sure whether he was offering me a job or feeling out the possibilities of coming to our school."

Convention ferment for new assignments is not an entirely accurate gauge, but it is one indicator of the change sweeping over the academic world. Sputnik, the population explosion and the New Frontier are producing their effects in more serious student attitudes, a greater interest on the part of alumni and the general public in the needs of American colleges and universities, and a willingness to admit that more enticing salaries are required for professors. In all these changes Catholic schools have shared more or less equally.

In one area of Catholic higher education, however, little constructive thinking or realistic policy has been achieved. This is in defining the role of the lay educator in Catholic colleges. While the large universities have perforce worked out a *modus vivendi*, the 250 or so Catholic liberal arts colleges with enrollment under 2,000 have done little to change the prewar status quo—and it makes little difference which World War is referred to!

With students spilling over into rooming houses and with classrooms bulging, no one doubts that the lay professor is here to stay on Catholic campuses. Priests and religious simply cannot operate today without their lay auxiliaries. That term "auxiliaries," however, betrays the subconscious attitude of many religious educators to the layman in education. He is considered an assistant, an expedient, an economic liability rather than an integral part of the educational structure. This attitude persists despite warm feelings of friendship and mutual respect.

The principal reason for this thinking is that so little effort has been made to specify the contribution which the lay professor makes precisely as a Christian, but secular scholar. For the layman brings certain secular values which can be sublimated into Catholic education, and consequently enrich it. Often he comes from a nonsectarian graduate school, where he has found a

conscientious effort to teach and to implement these values; always he comes with a vital realization of their importance. As a father of a family and a man in the world, the layman is keenly aware that doctors' bills must be paid, mortgages met, jobs secured and employers pleased. He brings a more vivid awareness that well-ordered social and economic life is indispensable to Christian living and that a set of philosophical and theological principles, yielding personal intellectual conviction, is absolutely necessary to withstand the corrosion of secularism and amorality.

To incorporate these values into Catholic education requires serious analysis of its goals for contemporary life. It requires examining how and why Catholic schools should fit into the main stream of academic life. Above all, it will demand examination of how the religious and lay educator complement (not supplement or supplant) each other in achieving a common purpose, the intellectual development of Catholic young men and women for life—life here and life hereafter.

This article will make little positive contribution to the study of this enriched philosophy and policy of Catholic education. Rather, it takes on the more negative task of pointing out the difficulties which make the lay professor a second-class faculty member and thus keep him from making his peculiar contribution. In this task criticism of clerical policy is inevitable, inviting perhaps the accusation of anticlericalism. Silence, however, will not bring solutions, and growing more ivy will not repair structural cracks. It is hoped with St. Ignatius that every reader will "be more ready to excuse the proposition of another than to condemn it."

The lay professor can find teaching at a small Catholic college a most satisfying way of life. He enjoys the respect of a friendly student body, a pleasant association with both his religious and lay colleagues, and the inspiration of their sincerity. He finds there complete academic freedom within the framework of Catholic theology. Above all, the small college is probably the last haven for the man or woman who wants to teach and only to teach.

Nevertheless, his present position is one of unrest, not so much of agitation or revolution, perhaps, but of disequilibrium. This is particularly true of the younger professors, who feel, almost as a body, that they have not achieved a permanent position, a home base where they can sink roots, rear families, concern themselves about civic affairs and live out their lives.

This rootlessness, contrasted to the permanence of the clergy, is at the heart of the layman's difficulties.

PROF. DANNER, an experienced teacher, is chairman, Department of Economics and Business Administration, St. Ambrose College, Davenport, Iowa.

For the clergy the school is home. Here obedience has assigned them, here they must find their friends, here they must fulfill their vocation. None of this is true of the layman. He is a transient.

This transiency might be called lack of loyalty. In this there is some truth, for the loyalty of the lay faculty member is to Catholic education as such rather than to any particular school. And until family ties bind him down—and even this is no absolute bar—he feels he cannot involve his loyalties so totally to one school that he would not be able to take advantage of even a slightly better opportunity, if such presented itself.

Yet his loyalty to Catholic education is unquestioned. For no group of the laity has made greater, and largely unrecognized, sacrifice for education than the lay professor. For many, this life is the fulfillment of a personal ideal. Many—perhaps as many as one out of three—are former seminarians and religious for whom teaching is a partial fulfillment of their earlier aspirations. Yet unrest prevails among these, and they are being wooed away by secular universities or by better paying jobs out of education altogether.

ALL THIS indicates a serious problem of morale. This problem can be analyzed under the three headings of financial difficulties, lay-administration relations, and lack of professional prestige.

It is an old tale that teachers are underpaid. This does not mean that they are not paid a living wage. They are. But, while it is no longer a shock, it is still discouraging to hear of some graduating senior being offered more to start in industry than his professor, after years of teaching, is currently receiving. Professors' salaries everywhere are rising, almost doubling in the last ten years, and perforce Catholic colleges have had to go along, although laggingly. But the real burden of low salaries is their social significance. Put simply, the college professor's years of study, contribution to society, intellectual and esthetic interests, and community prestige should allow him to circulate as a social equal with the professional class. His income, however, consigns him to the lower classes.

The social significance of low salaries is not appreciated by clerical or religious administrators. By rule or by preference they may engage in little socializing. If they do socialize, their "cloak" opens doors on all levels, and no return in kind is expected. Then, too, their salary (since maintenance is supplied them) or their order (if rules permit) affords them the opportunity to enjoy the same cultural advantages and recreation that structure the social life of the professional class. Finally, clerical and religious educators usually are able to enjoy the "academic fringe benefits"—travel, seminars, conventions, advanced study and books—which spell the difference between the bare and the full academic life.

All of these social and scholarly activities are entirely appropriate to their clerical state and professional status. The point is that their lay colleagues cannot afford these unless they have supplementary incomes. Usually, when they take advantage of the "academic

fringe benefits," they do so at the expense of some family need, piano lessons for their children or a night out for their wives.

Another result of low salaries, more damaging to lay morale, is that lay professors are developing a permanent poverty consciousness, which no amount of foreseeable salary increase will exorcize. The lay faculty cannot gather for any occasion without the conversation veering onto this subject. One notes also the close scrutiny of colleagues' salaries, as if these microscopic differences alone determined the value of their teaching. Merit raises are an impossibility on the small campus. Family allowances are suspect, for what one receives all demand. This invidiousness and contentiousness have already sapped morale; they will pose greater and greater financial burdens for Catholic schools as competition for teachers intensifies in the coming decade.

So much is this true that the school which takes the heroic action of immediately raising faculty salaries several thousand dollars across the board may bear an easier financial burden in the long run. Such vigorous action would be an effective step toward preventing this poverty consciousness from becoming endemic to the lay faculty. Certainly, it would slow down the turnover of lay professors, which in some instances has taken on the proportions of a rout.

Relations to the administration, however, pose a more serious obstacle than salaries to the lay professor's becoming an equal with his religious colleague on the campus. Here, too, as in the case of salaries, there is a

certain natural reason for this differentiation.

Many alumni and students bewail that "something has been lost" as they see small colleges grow into larger colleges and the larger ones come to rival universities in size. In this their intuition is entirely correct. What has been lost from the prewar

small college is the intimacy, the feeling that everybody knows everybody else.

This homelike atmosphere flowed from the intimacy of the religious community, in which the teaching faculty shared a common life, common rules and common aspirations. For the vast majority this intimacy was, and is, one of the dearest consolations of life in religion. In the prewar small college its effects flowed directly into the running of the school.

Administration in such an atmosphere was easy. The lines of discipline were almost the lines of friendship. Policy was a matter of feeling the pulse of the religious community. Communication was easy and natural. Indeed, the elaboration of committees, bulletins, policy pronouncements and faculty interviews would have hindered rather than facilitated administration.



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With the influx of the laity, who do not live at the school but work there, this intimacy can no longer envelop the entire faculty. Consequently, for the layman the elaboration of committees, bulletins and policy directives is, on the one hand, the only way by which he is directed in his work and, on the other, his only hope to influence over-all school decisions. For the religious, however, the old intimate ways are still possible and preferable. General directives, too, are often interpreted by the religious staff in the off-hand way which prevails within a family. The layman sees them as orders, which he must obey as a matter of retaining his job.

Viewing this situation, the lay professor can only conclude that the school is run by a sort of "kitchen cabinet" within the religious community, that he himself is excluded, and that, as a matter of fact, he is a second-class member of the faculty. If this does not dampen all desire to have a say, he next turns to some religious to act as his patron, to intercede for him, to push his projects.

Related to the preceding difficulty is another: the lay professor will always be excluded from top administrative positions, since these are appointments of the local bishop or the religious superior. For most, this is a condition upon which they accept employment. There are always the few, however, who feel, perhaps rightfully, that they are better qualified by experience and temperament than the religious incumbents.

Perhaps the worst aspect of lay-administration relationships is the widespread distrust. The feeling that the lay professor is not only expendable but exploitable. This is an extremely sensitive subject which most school officials will either deny or excuse in view of the constant financial pressure they are under to meet current expenses and plan for expansion. It is a festering sore in Catholic education, and ignoring it can only make it worse.

First and foremost, this feeling of distrust has not been allayed by the small college's reluctance to grant tenure. Furthermore, there is probably no lay professor who does not sincerely believe that sometime in his teaching years a clerical superior has taken advantage of him or of a colleague in matters of salary or advancement. Such instances, of course, occur daily in business. Nevertheless, there is a widespread conviction that the layman will be taken advantage of: that a religious will be brought in to replace one, if need be; that raises will stop once the inclination to settle down is indicated; that longevity, experience and wholehearted dedication to teaching mean but little if a cheaper substitute is available or even one with a better degree. All this makes for lay distrust rather than for confidence. The worm of uneasiness and unrest is eating away at the warm personal relationships which do exist between lay faculty and college administrators. Viewing the total picture, the lay professor can only conclude that he is a second-class member of the college faculty.

As for professional prestige, little need be said. It is a long-standing prejudice on the part of secular universities, Catholic universities and even religious faculty

members of small Catholic colleges that the Catholic four-year liberal arts college is second-rate, one of the colder climates of academic Siberia. By implication, then, the teacher, unless obedience has assigned him there, is also second-rate. This feeling of academic inferiority, particularly in his dealings with professionals at other schools, can be the cruelest disability of all.

Of course, there is sufficient evidence to corroborate such prejudice. Only recently have Catholic colleges been sending their graduates in numbers to the graduate schools of large universities. Only recently have their prize students been urged into competition with undergraduates from other schools and universities for the fellowships and scholarships which denote distinction. Now universities are finding that these students can and do hold their own in their graduate departments, that they have not only the basic training but the desire to excel. Consequently, university graduate departments are wooing Catholic college graduates more and more.

Up to now, however, their principal contact with Catholic schools has been through the presence of some lay faculty member trying to struggle through a Ph. D. program while teaching full-time at a local Catholic college. However sympathetic their professors might have been with the work load and financial burden, they quickly wrote off such a one as having low scholarly potential. For them, university professors felt little incentive to open doors to scholarships abroad, to encourage engaging in additional research or to make introductions to editors of scholarly journals. Such advantages, they felt, could be put to little productive use. They expected nothing more of these overworked unfortunates than that they would struggle on till they received the "union card," the doctorate. By that time age and overwork would have exorcized any stirrings of scholarly enthusiasm. They were destined to be teaching drudges at Catholic colleges.

And many did, and do, become precisely that. Many more will, unless Catholic schools recognize that they must help their young teachers complete their academic preparation in a manner which leaves enough energy and appetite for further scholarly work. Teaching loads will have to be reduced proportionately to the amount of scholarly work demanded; administrators will have to encourage such efforts by recognition, financial and otherwise. Nothing, of course, can be done unless the Catholic community's pride in its schools is such that it makes these programs possible. But nothing *will* be done until Catholic school officials recognize the very real difficulties lay professors labor under to live a truly scholarly life.

Money is the key to much of the layman's difficulties, but it will not solve all or even the most important ones. More basic is the need for Catholic educators to realize that, since they cannot do without the layman, they must integrate him into their faculties. This calls for a hard look at the reasons why the lay professor feels himself a second-class member of the faculty, and an honest attempt to define the role of the layman in Catholic education.

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Give Me That Old College Tory!

John R. Strack

JOURNALS OF OPINION have been raising the dust lately with a rash of articles denouncing conservatism among college undergraduates. The phenomenon is something of a menace, they suggest; the conservative is out of place on a college campus. It is proper for a young man to be wild, rebellious, anarchistic. If one isn't a socialist at twenty, one's future is in doubt, and so on.

Nowhere in all this, however, has any college conservative taken pen in hand to announce that his is a noble and just cause, "one that is in the right because it has stood the test of time, and sound because it is rooted in our heritage."

A defense of what seems to be a much-maligned movement is in order; and what better man to do the job than a leading campus conservative himself? Hoping to gain an insight into the nature of collegiate conservatism, the writer, in a college way himself, recently visited just such a conservative. Now, once and for all, it is possible to quiet the fears of those who eye with trepidation the future of the nation and its youth.

The audience was held in the headquarters of the Campus Watchbird & Safeguard Society, a group which aims to insure conformity between administration policy and student activity. The president of the club, a sophomore majoring in economics, motioned the writer into his office and waved him to a seat as he finished signing some papers. Shorter than most and rather stocky, he was wearing a carefully tailored and severely styled brown suit. From his vest he slipped out a cigar, offered it in a gesture of welcome and said in a tone of hearty camaraderie: "What can I do for you?"

When he was told that an explanation of the collegiate conservative's position was sought, he beamed, sat back in his leather chair, folded his hands across his stomach and said: "Well, now, I'm always glad to pass on to the students what little I've acquired in my time here. For it seems to me that the great hope of the future is the youth of the nation, and I shall consider worth-while whatever effort I can contribute to the encouragement of that youth. So, ask me your questions, and I will do my very best to provide you with the answers."

MR. STRACK, a senior at Fordham College and columnist ("Between the Lines") in the Fordham Ram, here comments on the political ferment on college and university campuses.

Q. Well, briefly, what is collegiate conservatism?

A. Collegiate conservatism, my friend, is not as some have said, the wave of the past; nor is it, as others have suggested, belief in the proposition, "What is, is right." Rather, it is a way of facing up squarely to the future of the problems of the past, a way of courageously confronting tomorrow's threat with yesterday's deterrent.

To the college man it means what Beatrice meant to Dante, what the essence means to the existence, or, in other words, what tracks mean to a train, only more respectable, of course.

Q. What sort of student do you think becomes a conservative?

A. One of my young freshman friends asked me that same question not too long ago, and I told him that if it isn't born in you, you'll never be a college Tory. One must have an almost inborn reverence for the venerable.

A serious turn of mind is not a handicap, nor is an impatience with ephemera; and an ability to dress tastefully doesn't hurt, either. The college conservative is a man who has learned early that if you go out walking on a dark night and watch the ground to avoid tripping, you won't see the stars, but you'll never trip, either. In sum, he doesn't go for this so-called "adventures-of-ideas" nonsense. He prefers to take his excitement in small, measured doses.

Q. How, then, do you answer the charges of faculty people that the conservatism of the college man is an almost unnatural thing, that college people pick up the conservative banner, not because they stand for the same things great conservatives of the past stood for, but rather because they want to escape the risks involved in a normal life, preferring instead the almost bloodless security of a perfectly controlled environment?

A. Well, let me repeat what I said at the dinner of the freshman Eternal Verities Club last month. The collegiate conservative does not answer the charges of his attackers; that is not his business. Instead, he looks to the erroneous motives of his assailants, to see what lies in their make-up that causes them to

yelp like dogs at even the most established institutions.

We have been on campus almost a year now and know quite well what it means to face opposition. I think the best way to deal with opponents is to put them in their place, early. Now, who opposes us? Well, for one, the left-wingers and latter-day Bohemians do. Should this trouble us? No, everybody sees them for what they are. What we are concerned about is the effect they can have on the innocent, for too many people are being led astray by the "liberals." We must handle the problem the way a patient father would treat an unruly son, showing him his error and chastising him when he seems in danger of worsening, but leaving the door open for him to return home when his brief infatuation with unreality has run its course.

Q. *Still, the arguments seem to carry weight with some people?*

A. Correct, my friend! The innocent *are* being duped and I feel it is my obligation to answer some of these wild charges—just for the record.

First of all, we respect the way things are. Right now it is winter; we like that. We like also the organization of the campus, the wonderful balance of power between the Registrar's office and the Public Relations Department. The campus is divided so well that one or the other of these can influence every sphere of school activity from the surveillance of the department chairmen to the operation of the cafeteria. Nothing can get out of hand.

We see things this way: in every generation, it is given to a few men to offset the influence of the so-called "progressives" who would do violence to what we hold sacred. Now this does not mean that we are intolerant, that we select only those ideas and recognize only those institutions which support our own. Nothing could be farther from the truth.

Conservatives are simply not capable of discriminating between views that are different from and those that are opposed to their own. In philosophy, for instance, we try to see the whole history of thought from Saint Thomas to Hegel as a *unity* and we *accept* the Hobbeses and the Kants along with the Burkes and Berkeleys. In religion we do tend to have an affinity for negative theology, and we do have a team of crackerjack natural lawyers, but we don't begrudge anyone else the right to hold legitimate differences of opinion with us—all they have to do is ask us.

Q. *Ask you?*

A. Yes, ask us. As I was telling my history professor the other day, that crew-cut, white-haired chap who claims to be a liberal—he's not really, you know; beneath that plaid sports coat beats the heart of a tired old man whose spirit cries out from

the depths to be delivered from his current persuasion—anyway, as I was telling him, ours is a student view that tells time in terms of centuries. Events of today, like this new drive to double the size of the university in a "Great Leap Forward," must be seen against the background of the more realistic, original and age-old aims of the founders of the school. Remember, as our national director, Maxim Waterbug, a man in whom we place our deepest faith, has said: "Enthusiasm repressed is preferable to foolishness expressed."

In this regard, we do not oppose change for itself; rather, we oppose it because it tends to disturb the way things are. Now we *want* to live with the future; we *accept* it as a fact of life, the same way we accept such things as the "curve" marking system and the inevitability of warfare.

But what we want from the future is a guarantee of the same order that prevailed in the past. If not, then we will impose order on it! If a teacher gives two A's a semester, we want some assurance that he will continue to do so. If he doesn't, we want to know why!

Man's great discovery in the universe is order. We see the stars wheeling about in their close-knit formations and imitate them when we put up our

fences and build our sewers. The triumph of man the maker is written in the remotest regions of the earth. From the Hill of Arizona to the teeming cities of Spain we see signs of the orderly pressure man has exerted on nature. The more order the better, say we. That's the way we like it.



Now if you want to see an example of the dynamic

application of order to a situation, take my own case. I'm a sophomore now, and will graduate in 1963. After that I'll take an M.A. in Business Administration at Harvard. I'll spend two and a half years with IBM and leave for a higher salary in the insurance game. I will take my vacations in the mountains and will choose a wife whose tastes in such matters will be compatible with my own.

Q. *But where in the world would you ever expect to find such a wife?*

A. No problem there, my friend. Why Mount St. Mary-cliffe College, for instance, teems with girls whose training makes them perfect matches for young men who see things our way. I'll have no trouble finding a mate; together we will raise three children, two boys and a girl—in that order—and will have our home paid for by the time I am 36. I will retire at 58 and in my 60th year will complete work

on my autobiography: *Looking Backward—the Story of My Life*, I'll call it. I will revise it just before I die to include my last seven years. I anticipate being outlived by my widow by six and one-half years, but just in case, will leave enough to support her comfortably for eight years.

I will bring my children up as rugged individualists, and will train them to look to their own resources in everything. I expect them to be paying half their way by their 15th year. With luck, I think nothing will go wrong.

I hope to worship my God, love my family, protect my home, respect my neighbors and uphold the law in such a manner that my friends as well as my enemies will remember me as a staunch and upright supporter of the Establishment. I have submitted this plan to National Headquarters for review. I am proud to say that our Regional Headquarters has already given it an "Honourable Mention."

Q. What do the conservatives plan to do on campus this year?

A. Well, first we hope to play a larger part in influencing student opinion to favor what we support. For

one thing, we support the idea of noninterference in local matters, like this sit-in fuss over the so-called abuse of social minorities. We feel that the business of students is studying and minding their own business. We want to demonstrate that we do have a positive program; we are for maintaining the present size of the school; we will oppose the "Great Leap Forward." Incidentally, we may construct a bird sanctuary to keep our eagles in, and we hope especially to distribute copies of *The Mercurial American: How to be Conservatively Conscientious*, our best-selling bible, you know. This is the story of how a rich Massachusetts family is carrying the traditions of old Salem into the modern publishing and political worlds.

With that, conservatism's exponent pulled out his pocket watch, saw that it was late and said: "You'll have to excuse me now, I must get over to the cafeteria. After that, I've got a rally to organize. This week our group is protesting this Peace Corps nonsense. Nobody's come out against it yet, and I'm afraid the thing may catch on. Nice talking to you."

Thus dismissed, the writer strolled off, eyes glistening, pleased to know the college Tories could still yet defend themselves well.

Students in Action

Henry J. Boitel

DURING THE PAST few years John Q. Public has been opening his morning paper and finding college students in the headlines again. He sees youths in foreign lands playing key roles in matters of national and international importance—in Hungary, Turkey, Japan, Cuba, Chile and Korea, to name a few overseas places. He looks at what is happening in the United States—here is a real surprise!

Of course, John had grown accustomed to pictures of pretty coeds cavorting at basketball games and campus clowns swallowing goldfish or stuffing themselves into telephone booths. But this is something new. Here are students taking serious interest in and doing something about matters of education, government and social reform.

Some have been "sitting in" to obtain equal rights at lunch counters and libraries in the South; their Northern counterparts at the same time have been giving them mass support at rallies and on picket lines. Other students have been organizing a nation-wide campaign

MR. BOITEL, a senior in the University College of St. John's University, New York, is chairman of the Metropolitan Region of the USNSA.

for the removal of a clause in the National Defense Education Act which required them to sign a loyalty oath and disclaimer in return for tuition aid from the Federal Government. For the summer and fall of 1961, they played a significant role in the Presidential election. What was getting into the kids?

John Q. probably doesn't know it, but he is witnessing one phase in a process we might call the rise of the American student. The reasons for this rise can be attributed mainly to intercollegiate organization.

Student organizations of all kinds have always existed but, for the most part, only on a local scale. On the campus level a college group could not do much more than discuss the topic with which it was concerned and perhaps take action in a very limited fashion. Since the end of World War II, however, a number of national student and youth groups have come into prominence in the student world. Student organizations exercise a much greater influence than they had previously enjoyed, and consequently the scope of student interest and action has widened. One such group is the United States National Student Association (USNSA).

At this point it may help to explain what a national student association is. Most countries in the world, on

both sides of the Iron Curtain, have such organizations. Their general function is to form a bond among students at the various institutions of higher learning in a country, and to serve as a focal point for the exchange of student information and the formulation of student opinion. This they do through publications, mailings and regional or national meetings.

The range of matters with which a student organization of this scope concerns itself varies from country to country. In some sections of the world—Africa, Asia and Latin America—these groups find themselves *obliged*, because of the low level of general education, to concern themselves with any and all problems which face their nation. The sort of action they then engage in is well exemplified in the letter presented to President Eisenhower by the secretary general and president of the Chilean students' association on February 24, 1960.



National student organizations of various countries maintain close contact with each other and participate in joint international conferences. One such conference was the World Student Congress of 1946, held in Prague. There were 25 American students who attended the congress as observers. They represented ten universities and nine student and youth organizations, but were not able to participate as official delegates because, at the time, the United States did not have a national student association. The 25 students soon realized that without a national organization, the United States had no spokesman on the international student level; we had no bridge to the people who would some day become leaders in their respective countries. They also saw that U.S. students were not getting the benefits which a nation-wide organization could give them.

The group returned intent upon seeing such an organization formed. During the Christmas holidays of 1946, they succeeded in bringing together 750 delegates from 294 schools and 16 student and youth organizations at the University of Chicago. The delegates elected a continuations committee to draft a constitution and to arrange a constitutional convention for the following summer. In August of 1947, about 750 delegates from 356 schools met at the University of Wisconsin and the United States National Student Association was born. It was determined that the basis of a school's representation would be through its democratically elected student government; this makes the student body, through its own democratically elected representatives, the basic unit of USNSA.

Now in its 14th year, the association numbers 384 member schools with a total enrollment exceeding 1.2 million. About one-fifth of the member schools are Catholic institutions, a fact about which, as a represent-

ative of a Catholic school, I have been seriously concerned. Although there has been a large number of Catholics among the leaders in the association, some Catholic colleges have not taken advantage of representation in the National Student Congress, thus failing to receive the benefits which membership would give them. In light of the fact that the founding of USNSA was hailed with great enthusiasm by Catholic leaders such as the then Archbishop Richard J. Cushing and Fr. John Courtney Murray, S.J., it would be well for non-member Catholic schools to consider affiliation.

The supreme legislative body of USNSA is the National Student Congress which is held for ten days each summer on a campus in the Midwest. Each member school may send, depending upon its official enrollment, from one to seven delegates to the congress.

One has to attend a National Student Congress in order really to appreciate it. A congress brings together over a thousand student leaders from all over the country. Its prime function is to determine the policies and programs of the association for the coming year and to elect the full-time national officers. It also provides workshops on some seventy types of student activity, ranging from student honor systems to international student exchange. Between meetings of the National Student Congress, emergency policies may be enacted by the National Executive Committee, which is composed of representatives from each of the 21 regional units in the parent organization.

During the year, the national officers of USNSA carry out the duties and programs mandated by the National Student Congress. The officers include the president, who is the official spokesman for the association and is responsible for general operations; the national affairs vice-president and the international affairs vice-president, who divide responsibility for research, action and programing; two program vice-presidents, who spend the major portion of their term in office traveling to member and nonmember campuses, providing assistance and advice to local student governments and student organizations.

A NUMBER of USNSA national officers have gone on to greater things after leaving the association. James Harris, president in 1959, is now secretary general of the Institute of Public Administration and Law which the Ford Foundation has established in the Republic of the Congo. The 1953 president, Richard Murphy, has recently been appointed Assistant Postmaster General. Ralph Dungan, national affairs vice-president in 1948, is special assistant to the President in charge of the White House staff. Other officers have achieved respected positions in law, education, communications and international relations.

Each region of the association has its own constitution, officers and programs of intercollegiate activity. Examples of these are the conference on Federal relationships to education held at Rutgers University on February 17-19, and the forum on President Kennedy's proposed Peace Corps conducted on March 12 at the College of New Rochelle.

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Its flexible, yet sturdy, structure has contributed to the continued growth of a 14-year program of service, education and action by creating an awareness of students' local, national and international responsibilities. Emphasis upon responsibilities as well as rights has secured for USNSA increasing recognition and esteem. Its formal affiliation with such organizations as the American Council on Education, its appearance before Congress to testify on educational matters, and the many testimonials of leaders in education and government are evidence of this.

A look at some recent USNSA projects will provide a deeper insight into the association.

► **STUDENT RESPONSIBILITY PROJECT**—made possible by a \$25,000 grant from the Ford Foundation for the purpose of studies and conferences concerning the responsibility which a student has to himself, his school and his community.

► **STUDENT GOVERNMENT INFORMATION SERVICE**—a clearing house for information on all phases of student life. It keeps what is probably the most complete set of files in this area, and information is available to students and educators on a two-week loan basis.

► **POLISH STUDENT EXCHANGE**—USNSA, last year, was able to complete the first full-year academic exchange between the United States and Poland.

► **INTERNATIONAL STUDENT RELATIONS SEMINAR**—last year the ninth ISRS brought together 15 outstanding student leaders selected from USNSA member schools for a nine-week intensive study of the history and problems of international student relations.

► **FOREIGN STUDENT LEADERSHIP PROJECT**—established in 1955 under a three-year grant of \$128,000 from the Ford Foundation and renewed in 1958, the project introduces a new dimension into international student relations. Since 1955, a total of 58 student leaders from Africa, Asia and Latin America have been brought to the United States to study and to participate in special-project programs.

► **NATIONAL INTERCOLLEGIATE HUMAN RELATIONS WORKSHOP**—brought 70 students from Northern campuses together for the purpose of improving human relations in the North.

► **SOUTHERN STUDENT PROJECT**—made possible by a \$60,000, two-year grant from the Marshall Field Foundation for the purpose of giving Southern students an opportunity to develop a full understanding of the complexities of Southern problems.

► **EDUCATION TRAVEL INCORPORATED**—a tax-exempt, non-profit student travel agency which offers a wide variety of tours. Last year ETI grossed over \$1 million.

It should be remembered that all of these projects, along with many others, came about through student initiative and are student-administered. In addition to mandating programs, the National Student Congress also passes resolutions of opinion. This is the area where sparks fly. The delegates at such a congress must answer two questions: 1) Do you agree with the substance of

America • APRIL 8, 1961

a proposed resolution? 2) Does the subject matter of the resolution lie within USNSA's area of concern?

Both of these questions provoke a wide variety of answers in any number of instances. To see young, articulate conservatives and liberals battle it out on the plenary floor is a sight not soon to be forgotten. The most heated debates occur on issues involving civil rights, academic freedom and certain international situations.

Among issues dealt with in recent resolutions have been: support of the "sit-in" students; condemnation of dictatorships of all kinds as inimical to education; increased Federal aid to education; the freedoms and responsibilities of the student press; student participation in legitimate social and political activities; improvement of student housing. The total codification of USNSA policy is available in printed form from the organization's national office at 3547 Chestnut St., Philadelphia, Pa.

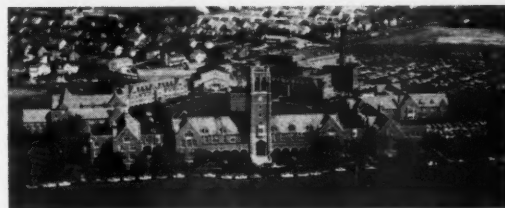
IN GENERAL, most of the association's policy stands have been liberal, and in recent years the constitutional limitation restricting USNSA's concern to those situations which affect "students in their role as students"—as opposed to their role as citizens—has been broadened.

One of the main reasons for this shift has been the expansion of our international commitments. As a member of the International Student Conference, an association of the various national student associations, USNSA must vote on resolutions proposed by other associations. The issues thus raised, although they are always matters of serious concern, sometimes require a real stretching of our "students-as-students" clause. Abstinence, however, on the part of America's national student association would result in a loss of our leadership role and could greatly jeopardize our international position.

It is no exaggeration to say that USNSA has played a key role in combating international communism and for this reason, among others, it must continue to exercise its leadership in the International Student Conference. The existence of a rival Communist international student organization—the International Union of Students—and the impact this organization could have, especially upon the student leaders of the underdeveloped countries, cannot be lightly dismissed. As I mentioned earlier, many of these student leaders will be the political leaders of tomorrow in their native lands.

After 14 years of feeling its way, USNSA shows every sign of being a permanent feature in American student life. In the months and years ahead, John Q. Public most probably will still experience an occasional shock or sense of stunned surprise when he reads in the morning newspaper of some new venture in public affairs by our college students. As USNSA grows in stature and importance however, as an outlet of student interest and energy, we can hope that the record of youth's accomplishments in widening fields will win, also, John Q's respect and acclaim.

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WRITE FOR BULLETIN

Dialogue on the Campus

Shirley Feltmann

HOW WILL the dialogue spread from the theologian to the parish priest or average Catholic layman? This question, posed by several writers in AMERICA's recent issue on Church unity (1/14), is a major obstacle in the path of the dialogue movement. Although the Holy Office stressed the importance of this development in its 1950 "Instruction on the Ecumenical Movement," progress has been slow.

A partial answer to the problem is evolving out of discussions this year at several Catholic colleges. In them, theologians are meeting with a general audience in programs which vary slightly from campus to campus. The National Federation of Catholic College Students and the college group of the National Conference of Christians and Jews are promoting these discussions and assessing their results at regional and national meetings. Some schools are proceeding independently. At St. Peter's College, Jersey City; the College of New Rochelle; Maryville College, St. Louis, and other schools in various areas of the United States, students and faculty members participate directly in the dialogue with the theologians. So far, these discussions have underlined the potential—and the problems—in spreading the dialogue to the "grass roots."

The series at St. Peter's is a typical example. In the first of two discussions held recently at the school, Will Herberg, professor of theology at Drew University, Robert McAfee Brown, professor of theology at Union Theological Seminary, and Fr. Gustave Weigel, S.J., of Woodstock College, met with the students; in the second, Dr. Brown held a discussion for the first time with Fr. Augustin Pierre Léonard, O.P., the Belgian theologian now a guest lecturer at the College of New Rochelle. In future meetings, secular humanists and some other non-Catholic theologians will appear.

The format is simple: an hour of prepared speeches, an hour of discussion among the participants, and an hour of questions from the audience. In both meetings at St. Peter's, the last hour had to be extended and the discussions lasted well over three hours. At New Rochelle, theologians talked with alumnae in morning, afternoon and evening sessions of an all-day meeting. At Maryville, the program was spaced over a full school year: in the first semester a picked group of students from the four classes practiced the dialogue method and discussed controversial problems; in the second semester

they are meeting with non-Catholic clergy and laity in periodic sessions.

Though there are varied arrangements, one feature seems almost essential, namely, that the theologians set the pace and carry much of the program until the average Catholic knows more about religious dialogue. Despite the books, television programs and magazine debates, most Catholics, even within the Catholic university environment, remain relatively unaware of basic religious differences, a failure which stems partly from inadequate education. At a meeting of the NFCCS a few years ago, all of the campus leaders expressed a need to know more about Protestantism and Judaism, but only one of the many schools represented had a course in comparative religion. The college dialogue meetings now underway—usually separate from the curriculum—come as a counterbalance to the official isolation of the past.

PERHAPS the greatest danger in spreading the dialogue to the general audience is that a false irenicism could be generated. This, in turn, would foster the illusion that unity, like a desert mirage, is just over the next hill. For this reason, Fr. Weigel emphasized in his talk at St. Peter's that "at present, a truly ecumenical dialogue between Protestants and Catholics is not possible." But, he added, "at least a para-ecumenical dialogue is going on." A para-ecumenical dialogue does not have as its purpose the unification of all Christians in one faith; it is simply *the basis for or accompaniment to* a truly ecumenical dialogue: people come together in friendliness and with a willingness to learn ("to get rid of the knowledge we have of so many things which 'ain't so'")—to learn and teach with humility.

In contrast with books and television, which limit the nontheologian to the role of a spectator, such discussions bring the audience into the talks and may provide the spark needed if the dialogue is to catch on with more general audiences. An exchange between Fr. Léonard and Dr. Brown at St. Peter's illustrates this spontaneity and the intellectual freedom of the discussions:

DR. BROWN: The Protestant position comes from the Scriptures: from St. Paul's warning that Jesus is the same now and forever—but that we have this treasure in earthen vessels; and from the First Epistle of St. Peter, on the judgment of the household of God. Catholics, of course, always say the Church must continue to be tidied up; the difference between that and the Protestant position is that we speak of the

MISS FELTMANN, who attended the Marquette University College of Journalism in Milwaukee, is presently doing free lance writing in New York City.

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reform of the Church—the Church must be shaken, purged. The Church is a sinful community, where judgment is most severe. We support the notion of ongoing Reformation.

FR. LEONARD: If the content of faith is in earthen vessels, how is the treasure to be kept? The eternal pearl in the oyster is always there; in fact, it is the eternal pearl which keeps the oyster alive. Since it is a gift of God, perhaps God willed the message to be kept integral and He Himself guards it.

DR. BROWN: We maintain a distinction between the word of God in Christ and the Word manifest to us through the sacraments, preaching. The sense of continuity is maintained using the Scriptures as a touchstone.

FR. LEONARD: But could it not be that the eternal pearl is the actual presence of God? Catholics would believe in an Incarnation with consequences: the Church is a continuation of Christ, though on a much different level. Human means are still human means but capable of transmitting the pearl. There is a guarantee that the pearl will be transmitted accurately.

DR. BROWN: That word *guarantee*—opposition to that word is both the glory and weakness of Protestantism.

• • •

FR. LEONARD: How do you preserve the Lordship of Christ, the first gift of revelation?

DR. BROWN: It is preserved through the Holy Spirit. But He may have to do this by judging and smashing institutions. Our denominations may have to die. There may have to be a condemnation of the structures through which we're now operating.

QUESTION FROM THE AUDIENCE: Dr. Brown, do you think it likely that the Holy Spirit would preserve in truth rather than let the "eternal pearl" fall in error only to destroy it and rebuild?

DR. BROWN: If I believed that, I'd be a Catholic. No, I think it more likely that since the Church is an earthen vessel, it probably will fall into error.

QUESTION FROM THE AUDIENCE: Does the proliferation of Protestant groups with less fixed ideas of Protestantism than yours indicate that the Holy Spirit is "condemning" your kind of "structures"?

DR. BROWN: No, but perhaps He is teaching us to reappraise our ideas through these groups. So limited is the grasp of the finite mind on the truth, even those in error possibly have vision and fresh insight.

QUESTION FROM THE AUDIENCE: Do you think these groups all share a small part of the truth?

America • APRIL 8, 1961

DR. BROWN: No, the theory that we all share a small part of the truth in a laissez-faire way may be the best a secular-minded "liberal democrat" can do, but there is much more to the authentic Protestant position than that. Protestants do not wallow about in subjectivity.

• • •

Some problems connected with this method of dialogue will take years to solve. One such is the obvious discrepancy between the theologian and the nontheologian. Here there is more than a difference in academic levels. The theologian delights in the abstract problem, he may debate conflicting views on the Incarnation for hours; the nontheologian often is more interested in practical socio-religious tensions.

At St. Peter's, most questions from the audience, from priests and students alike, concerned socio-political areas of religious conflict—the Catholic issue in the recent Presidential campaign, a church closing in Spain, a suppressed book in the United States. These practical matters absorbed almost as much time as the debate on the presence of the Holy Spirit. To some, it was jarring to drop from the theological to the practical level and return, an intellectual experience comparable to dropping in and out of air pockets in a plane. Others who heard the discussions thought the nontheologian provided a leavening influence which kept the dialogue moored in reality.

Scholars disagree in their evaluations of this tendency in general dialogue. A few dismiss it as the result of our practical American environment and say that American Catholics have been discussing problems of adjusting to our pluralistic society for so long a time they do not realize this falls short of theological dialogue.

As Will Herberg said, at its worst

... the entire discussion is kept on the level of how one's faith expresses belief in America. But the facility of communication on this level has impeded communication on the theological level. There three distinct systems still remain, and without confrontation and dialogue on a truly religious level, we have the stifling effort of merely trying to present the American way.

On the other hand, Fr. Bernard Murchland, C.S.C., has said that problems like free bus transportation and aid to parochial schools ought to be included in the dialogue: "A disagreement on birth control gets back ultimately to different interpretations of revelation. Religious dialogue must embrace the whole complexus."

Fr. Walter Ong, S.J., takes still another view: "Protestant-Catholic discussion is often largely sociological," he says, but this is part of a general pattern which will advance theology. "Anthropology, with its related field of sociology, is becoming more and more the meeting ground for everything. Catholic theology itself is making its greatest strides in areas related to anthropology."

In the transition from men like Fr. Weigel to the parish priest or average layman, the dialogue could easily become an interfaith club. For example, a girl



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from a college dialogue group in the Midwest commented: "We don't talk about theology at our meetings, but they're such good experience for the girls—they even meet *atheists*!" This, of course, only emphasizes the need to develop a standard of intellectual and diplomatic exchange from the beginning, such as has been done in the meetings at St. Peter's. An official there said: "Our first attempts at moving from the theological to the general level are proceeding as they should—beginning cautiously at the university plane and spreading out

from there." Through such experiments, a workable format probably will be introduced to wider groups. The NCCJ is already advancing the dialogue nationally among those out of college.

Long before the dialogue swells to ecumenical proportions, it needs the support of the general audience. Theologians now gauging this expansion in the United States say there are only a few tentative breezes stirring as yet. But, for the most part, the wind is blowing in the right direction.

Paying the Price for Peace

Raoul M. Earlow

THE AMERICAN visitor abroad is often shocked to find that people of other countries do not share his enthusiasm for things American. When he encounters such indifferences, vague pictures of the billions of dollars of our foreign aid flash through his mind, and he is disconcerted to find that the United States has not succeeded in purchasing friends. Having lived for a number of years in an Asiatic country and in Europe, I am convinced that neither friendship—nor even sincere interest in common goals—can be purchased by dollar allocations.

President Kennedy's proposed Peace Corps, however, will go a long way toward winning friends for the United States. The Peace Corps is to be a group of young Americans who will live for a number of years in underdeveloped areas, helping the people there to solve their countries' problems. It is hoped that these young Americans will project a new image of the United States on the world screen, thereby winning good will for their homeland. Theoretically the plan is workable enough. On the practical level, however, certain questions must be answered before the plan is approved.

1. Will the plan operate on the person-to-person level or on the organizational level? We Americans must be most careful to avoid the appearance of interfering in the internal affairs of other nations. If under the Peace Corps plan we send large, highly organized "combat teams" of experts into underdeveloped countries, we can easily give the impression of taking over.

We Americans, it must be remembered, are organization-minded; we can live within the complexities of an organization and work effectively toward its goals. But when an American organization is translated into a culture where personalism is dominant and where, consequently, the individual does not readily adapt to organized living, there arises a twofold danger. The organiza-

tion may become a top-heavy bureaucracy, or if the organization leader drives straight forward toward the organization's goals as he would in the United States, he may make enemies rather than friends. Person-to-person aid, on the other hand, though it proceeds more slowly and with less insistence on the formalities of organization, is ultimately more likely to achieve the objectives of the Peace Corps.

2. What character traits should the Peace Corps members have and cultivate? It is a commonplace among religious missionary groups today that not every well-intentioned person is capable of becoming a missionary. By the same token certain requirements of character and attainment should be met by the members of the Peace Corps. Basic among these is the willingness to live among the peoples of these new countries at their level. Aside from creating the optimum climate for person-to-person aid, an acceptance of the host country's living standards avoids the indictment of "rich American," which other peoples are so often ready to apply to us.

A willingness to live like those around them will also keep members of the Peace Corps from being absorbed in an American cultural enclave abroad. I think it is an inescapable fact that most Americans overseas tend to collect into a tight little American island within the local culture. This has been true (until recently, at least) of most U.S. service personnel and their dependents in Europe and Asia. In spite of the material advantages these enclaves afford to the local population by way of jobs, charitable donations and the like, they are deeply resented, because they seem to imply disdain for the local culture and living standard. If the Peace Corps is meant to work at the person-to-person level and if its members are willing to live *with* the local people at their level, this enclave spirit will be avoided.

3. Must they know the language of the country? Like the religious missionary, the Peace Corps member must learn to speak the language of the country to which he is assigned and to speak it fluently. This ability is not

FR. BARLOW, S.J., who spent six years as a teacher in the Philippines, is presently studying English literature at Marquette University.

only necessary for communication, but it also has a definite psychological advantage. The native language is more than a medium of communication; it is the expression, on the lingual level, of the national personality. Frequently the language provides more insight into the national ethos than any number of books on the subject. Thus, when the citizens of these nations hear Americans speaking their language, they hear much more than what the words say; they hear by way of undertone the Americans' sincere interest in themselves.

Language, then, will help these young American good-will ambassadors to enter into the national mentality of the country where they are working. This brings us to a fourth consideration: the question of varying value systems. In the United States, as in all countries, certain traits in individual and social life are highly esteemed and certain other traits are frowned on. Many of these qualities are common to all civilized men, such as, for example, the respect for every man's right to life. There are, however, other qualities which in the United States are looked upon as natural virtues, but which in other countries are considered boorishness.

Forthrightness in expressing a difference of opinion is a good case in point. To the American this is a virtue, a quality to be prized. To the Oriental, however, this forthrightness is highly objectionable, because it involves a loss of face for the person whose opinion is contradicted. The Oriental will go to the extreme of registering agreement with an opinion he inwardly rejects simply to avoid a situation in which loss of face would be inevitable. The Peace Corps member, then, must be ready to adapt his actions to a system of values that is foreign to him. He cannot in all situations insist upon "the American way." He will be called upon to sacrifice efficiency to custom in order to achieve his objectives.

President Kennedy's plan is good theory. On the practical level, however, it involves sacrifice on the part of those who are to implement it. First, there is the sacrifice entailed in putting one's own career in second place in order to work for the interests of the United States. There is the sacrifice of time in preparing oneself for a demanding task. There is the sacrifice of living at a material level much lower than that of the United States and in a culture in which the American way is not always the best way.

For this sacrifice what can the Peace Corps member expect in return? Undoubtedly he will receive no great salary from the U.S. Government. Perhaps his only payment will be the satisfaction of having paved the way toward international understanding, and hence toward peace. It will be interesting to see the response of American youth to President Kennedy's ringing call to sacrifice.



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Mediating Our Life in Christ

Leo J. O'Donovan, S.J.

THE SUNSETS ON Lake Michigan this past September were less extravagant than usual. Their quiet clarity, however, seemed all the more appropriate to the almost four hundred young men and women who gathered on the eastern lake shore for the annual Danforth Conference at Camp Miniwanca. Most of the conference participants were graduate students from American universities; many were with their wives. The total attendance included also the guest lecturers and executive staff of the Danforth Foundation, which makes the conference possible each year for the holders of its Danforth Graduate Fellowships.

All these students are dedicated to education in America, and all are dedicated to the proposition that education can flourish fully only when it is nourished by religious thought and principles. Beyond these fundamental points of agreement, the range of interests among the Fellows is great, running from anthropology to zoology, and with almost every conceivable theological position represented. Their fundamental agreement, however, effects a remarkable continuity in the lectures, seminars, informal meditations and casual conversations that go to make up the week.

We spoke of many things. The Presidential election was probably easiest to handle, and it was taken up in earnest. A lecture series by Dr. Albert Outler of Southern Methodist University on "The Life of Inquiry and the Life of Worship" dealt with another typical theme. Personal experience was drawn on to explain the sit-ins (which one of the men had been studying firsthand), the ecumenical movement (someone had just come back from a conference in Strasbourg, France), the secret of great teaching (Dr. Howard Lowry of the College of Wooster spoke magnificently of Woodrow Wilson). And everywhere there was the spirit of youth searching itself—searching especially its own spirit.

One would like to believe that this is typical of young Americans on the New Frontier. For we are well aware that we have been born into an age of analysis, an analysis both physical and psychological, and one whose complexity confounds us as much as it challenges us. Politics and international affairs are equally fragmented: man's inhumanity usually forces him to realize the misery that parallels his grandeur. But what grandeur can be imagined at the scene of Hiroshima? And when we turn to our academic world, we find an analysis which is, after

its fashion, no less drastic: man's reflection itself introduces discontinuity into experience. But add to reflection the techniques and instruments of experimentation as we know it, and then the impact is most disconcerting.

Can anyone be surprised, therefore, at the instinctive sympathy collegians manifest for Dostoevski's Myshkin and Claudel's Violaine, when these young people suddenly beg to be forgiven for their happiness? We are still Americans: we are still optimistic and pragmatic. But in the shadow of our future, heavy as it appears with complex and unparalleled and almost impossible responsibilities, none of us can feel quite at ease with happiness when it is given him.

So there can be no surprise, either, when the spiritual nerves of our being fail to quicken at the sound of a summons to perfection conceived as an abstract terminus of a stratified life. It should be understandable that a youth of today will reject even such a consecrated phrase as "the spiritual life"—if this implies some sort of superior compartment of experience.

Why is it, though, that we readily agree with the interpretation Fr. William Yeomans puts on this notion in the first issue of the new British journal, *The Way*?

This "spiritual" life is then essentially a life of love lived according to Christ. It is a giving of oneself to the Father, through the Son, in the Spirit, a constant affirmation in action of sonship, fellowship and love.

For many reasons; but chiefly, I think, because we must conceive aspiration to the *life* of the spirit as that to a *life in Christ*.

It is this expression of the spiritual reality that more accurately meets the needs and speaks to the hearts of today's young Catholics. While life in Christ has always been the axis of the Christian life, its integrating influence seems more than ever needed in the midst of our present confusion. I suggest that it is in fact one way of addressing a much more pervasive need in our spirituality: the need for a *mediation* of our life in Christ that would be enriched by Christian *exchange* and would itself enrich Christian *community*.

Mediation. At first it seems tautological to suggest the need for mediation of our life in Christ. Is he not precisely the redeeming Mediator between God and Man? Was it not his office as priest, prophet and king to re-establish the communication of man with God? And is he not the Mediator for each of His Church's all important members?

LEO J. O'DONOVAN is a young Jesuit who found time, at his busy desk in the seminary, for this article on youth's forward march into spiritual frontiers.

There can be no hesitation in our answer, of course. But it seems very possible that the reality, the depth of our assent will remain unsatisfactory. One thinks, in this connection, of the typical college theology course. The professor will term it the most important in the curriculum, but the student knows it as the one requiring the least effort from him. A knowledge of the dogma of one's faith seems indispensable to the deepening of that faith, and the Gospels must always be the keystone of any structuring of it. But how often, on our campuses, do efforts to impart this knowledge fall short of having such an impact?

Books like *Transformation in Christ* and *Fundamental Moral Attitudes*, by Dietrich von Hildebrand, provide at least a clue to the solution of the problem implied in the preceding question. Their unique merit consists in exploring the various levels of the dogmatic good news as revealed in the experiential good life. They search out and explain the means to be taken and



the particular attitudes to be fostered if the conscience of modern man is to mirror or reproduce the words and deeds of our Lord. Not that man's conscience today is different from the Galilean conscience in its fundamental structure. Certainly, however, it now exists in men called to enter on an amazing variety of life experiences. And in these experiences they

confront many intermediate steps which can act to threaten or diminish their desire—no matter how earnest—to root their lives in Christ.

The mediation of these intermediate steps is all the more complex, because man is now possessed of that whole series of "senses" so brilliantly described by Fr. Teilhard de Chardin. Such a man, in his imitation of Christ, has new social equipment to bring to that humbling and glorious task: the new sense of spatial immensity, of depth, of number and multiplicity; a new sense of proportion, "in both rhythm and dimension," and of quality or novelty; a new sense of movement and, finally and perhaps most important, of the organic.

Today the horizons of our activity are coextensive with the universe, and we may define that activity as the use of "talents," under the guidance of the moral and theological virtues, to renew the universe with the image of God. This is a most traditional viewpoint, yet it transforms one's approach and makes it possible, when activity is brought to an impasse, to realize that resignation is really the impulse to raise the field of one's activity to a higher level.

The individual's task is here seen precisely as a novel one—"the starting point of a new creation," in Guardini's phrase—and this is the basis of the need for mediation, of the need for connecting life in Christ with the Christian's activity in its specific forms. In what way can it be accomplished?

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Exchange One solution is that we may bring about this link by our obedience as children of the Church, by following her many and wise directives. This is undoubtedly sound, and we can never appreciate too much that the Church is our Mother. Our responsibility, nevertheless, seems larger still.

Perhaps the solution lies in the increased co-operation of clergy and laity within the Church. One of the more prominent examples is the movement of lay missionaries. Saying this, however, we fail to say what the background is from which the creative initiative of the laity always takes its start.

I think that background, today, is the need for expressing *particularized* Christian dimensions of life, together with the need for exchanging or communicating and sharing this expression—by expressing, that is, what it means to be a Christian sociologist, anthropologist, physicist, literary critic.

The complexity of life prevents even the most learned and holiest of pastors from being able to predict every turn the Christian experience of an anthropologist-parishioner may take. And who is in a better position to communicate the spiritual problematic of that experience than the anthropologist himself? Who is in a better position to provide the materials for a theology of sociology than the sociologist? The responsibility for developing Christian spirituality, in other words, is as wide as the range of human vocations.

We must elaborate, express and exchange or communicate the application to our lives of what the Hungarian Communist theoretician Lukacs has said of the Communist party, whose activity does not represent the proletarian class but is "a focalization of the activity of the class itself." For in an analogous way, every man focalizes the Christian life in his own life.

Community What results can be expected of such exchange? Most immediate will be an increased awareness, for the Church and its members, of what the choice of a specific form of life and career implies for a man's life in Christ. We can hope also for a mutual enrichment—based on exchanged views and questions—of that life, together with a still deeper sense of its continuity. There is hope, in a word, for a fuller experience of community.

The richest historical community, after all, was that of the infant Church, where the exchange of experience was divinely human. The ideal of all community is the Communion of the Saints before God. We know in addition of many others. Most obviously, we know of civic communities. We know, too, of academic communities, whether informally gathered on the sand dunes of Lake Michigan, or formally convoked on a great university campus. We know of an artistic community, which may result in something as radically new as, say, cubism was. And in our parish community we see an expression of community in the Lord's liturgy.

Community such as we have experienced it has a base in man's physical situation, but it is much more importantly a spiritual reality. It is possible because of the depth of the human person, who is centered in that

"interior solitude" of which Thomas Merton writes so beautifully. So deep is small man that it is possible for him, with God's grace, to mesh with the lives of his fellow man without becoming tangled.

Sharing makes a man's love possible, then deeper. His purpose becomes clearer and more directed. And his achievement, his fellows' achievement, is in this way far broader than it would be without his entry into a community whose purpose and achievement double back upon his own. It is at this point, in fact, that he has learned to mediate his life in Christ, to grasp what constitutes its integration.

Such a process, needless to say, is no more or less possible than is our growth in hope, the virtue which authors as varied as Charles Péguy and Reinhold Niebuhr have seen as the one most needed by our age. It is our conviction that we can achieve it. For we are hopeful that the mediating Kingship of Christ will serve to call all men to Him—and this in a time when temporal kingship has long since ceased to compel us.

PASCHAL DIALECTIC

Adam knew the sun was morning
twilight likened with the noon of day
when he would slip centripetal bonds
and, comet, pierce eternity's all-
surrounding atmosphere of love,
where he would grow in brightness not
extinguished. He would simply reach for,
find and grasp Creator's finger—
not dissolve, but soar from shadow
into His transfusing light.

Silence swelled in deprivation
of the honeyed voice of God
enveloped Adam, put its finger
in between his sickened soul
and dangerous body, poured in seeds
of death and let him rot away.
And when the dissolution came,
the ears of Adam burst with wails
of unbegotten progeny;
the cries of damned creation rose.
This is our father; as he goes,
so go we all. We perish.

Adam was the Sun. And Paul
could see this Adam drastically
heal in rising the wounded world,
undo the done, extract the sting
of death. The bridge is built, and though
our transformation is beyond
this mourning valley, night is gone
and resurrection light reveals
the joy of hurt, the pearl of pain,
the charismatic cross, the laughing
face of God.

E. F. SCHNEIDER, S.J.

How Would You Characterize Our Society As We Begin to Move Into the New Frontier?

A SYMPOSIUM BY COLLEGE MEN AND WOMEN

The Conscious Society

Unlike the pharmacist who can label his product only after a careful examination of its composition, Americans tend to label things without such careful analysis. In attempting to glimpse our society in perspective we resort to superficial clichés which serve more to confuse than to clarify.

Our society must ultimately be understood in terms of our view of the nature of man. If we perceive man as a machine, then our society is in danger of becoming an oversize computer. While moving toward the frontiers of modern society we are apt to forget the oldest of frontiers: the nature and essence of man. Yet, it is the philosophical area of man's nature, of his relation to society, which we must continue to explore if new ventures in education, space or international unity are to make for human and social fulfillment.

When the self-evident truths upon which our nation is founded cease to be evident and become objects of lip service, it will be because we have failed to refer to the essential datum: the nature of man. If our frontiers are to warrant pursuit, they must be consciously in keeping with man's nature. Not as a label, then, but as an ambition and a goal, I propose the name "conscious society" for the frontier years ahead.

LYNORE GAUSE
Immaculate Heart College

Los Angeles, Calif.

Problem of Choice

The problem of each generation is one of moral choice and, as such, is as various as the individuals who pose it.

Choice, even granting man's intrinsic freedom, is swayed by the peculiar formulations of its alternatives. So, though one cannot grasp the heart of any generation's problem, one can discuss what is "in the air"

around it. This view flatly contradicts an assumption characteristically modern: that the fact, the inner vitality, the self-emanating contingency of will is purely intelligible, can be labeled and dissected in theoretical terms.

The keystone of this investigation would be the Freudian schema, the dynamic materialism which still holds the common mind despite its wide abandonment by experts. Scientism lends it its erroneous strength, effacing the necessary distinction between theory and a philosophy of fact.

History is also interred in the nebulous world of ideal unreality, where everyone should decide for himself. The average collegian still doubts the historical existence of Jesus and is completely unaware of patristic sacramentalism. That an able and intelligent student will not disabuse himself of such Victorianism by a quick glance at current historical and theological scholarship shows how delicately nurtured must this ignorance be, how ineluctably linked to the evasion of moral choice. From its concentric circles of reflection and conceiving, this generation can be nothing but redeemed.

JOHN CHARLOT
Harvard College

Cambridge, Mass.

American Inquisitiveness

Despite the rising crime rate in America, the TV-oriented life, and the provincialism of the successful businessman; despite the sober words of our new President, I am quite a cockeyed optimist!

I would label our present American society the "inquisitive society." I instance the almost revolutionary interest in higher education. Teaching standards and wages are controversial topics; making college education available to more students who deserve it is a national issue. Married men and women are dis-

America • APRIL 8, 1961

covering after 20 years of working on a nonprofessional level that they want to take an evening course in art appreciation or existentialism or the history of political theory.

More and more serious books are making best-seller lists. Paperbacks are putting at the disposal of the many the fruit of man's knowledge and imagination. Our university "town and gown" forums are packed to capacity by local housewives and businessmen who want to know more about the United Nations, African affairs and allied subjects of little economic value to them. Even television can be commended for bringing to countless millions "Future of the Nation" programs and national debates.

American inquisitiveness may be seen by some as childish unawareness or adolescent confusion. I choose to see in it an adult realization of responsibility that must be accepted, goals which must be rediscovered, reaction that must be turned into action.

I propose as America's main objective the acceptance of the dangerous responsibility of freedom. We are now in the process of rediscovering, questioning what this means. Perhaps now we can create a vital and successful example of rational and moral vision that has come of age.

MONDA SHERICK
Gonzaga University

Spokane, Wash.

Progressive Self-Assertion

In thinking back over the years through which I became of age, I can readily see many events which account for the dramatic turns our society and culture took. These events, along with the constant threat of world control by the Communist party from 1945 to the present day, are factors which stood out and which in many ways have altered and influenced the daily lives of practically every individual in contemporary society.

This age is said to be leaning toward atheism or complete dehumanization, but to me an appropriate label for these years would seem to be "progressive self-assertion."

Not only are the nations striving at all times for domination and power, but so are the individuals who make up this society. We have become so concerned to reach the top, no matter who is stepped on or pushed aside in the process, that each day seems a threat to our continued existence.

For the years ahead, I would prescribe a worldwide application of the brakes on our highly "souped-up" way of life. If this is not done, how can we continue; how can we hope to reach any "new frontiers"?

We must become conscious of the fact once again that God has made man for more than money and pleasure.

We must return to a pace in which Christian virtue can and will be practiced, and in which total survival instead of individual survival is the key interest of

society. Only in such an atmosphere can the nations of the world achieve lasting peace and co-operation. And these two very important things must surely become part of any "new frontier." If not, our society perhaps stands doomed.

LARRY DEWINE
St. Bernard College

St. Bernard (Cullman County), Ala.

Clichés Lacking Substance

On November 16, 1960 a frenzied mob rioted in the streets of New Orleans because four Negro first-graders were attending "white" schools. One mother in the crowd went off, cursing the children, the police and the fire hoses, to kneel in the gutter and pray—she asked God to "save us from these niggers."

Millions of men who spend their day plowing behind a water buffalo in India know that Americans like this woman are moved to violence when nonwhites assert their right to equal opportunity. Men who have not heard of Independence Hall and Abraham Lincoln know well of Little Rock and Emmett Till.

But the peoples of Asia and Africa can observe American concern for their welfare with their own eyes. Our sense of international responsibility has led us to give foreign aid in the form of heavy tanks to Asian countries where there are but two roads that will support their weight. The starving population evaluates democracy as the armored monsters clank by.

We have failed to take advantage of our unique historical position; we have refused to accept the responsibility that goes with surplus wealth. This failure is not caused by bad faith, but by the 19th-century assumption that a nation's international reputation is made with diplomats rather than with village headmen. Our old allies warn that our foreign policy is composed of clichés which lack substance. The attitude of millions in new political and economic structures is scrawled on walls around the globe—Yankee, No!

If our society accepts the responsibility of leadership in this new international order, we must accept the realities of intense nationalism and abject poverty which characterize so many of its members. Aside from international leadership, our national survival depends on the immediate realization that in these times no nation can allow itself the luxury of undemocratic behavior.

WILLIAM CALDWELL
Loyola University

New Orleans, La.

That Pimply Stage

Contemporary society is in that pimply yet promising stage, adolescence. America seethes with all the paradoxes of the teen-ager, and that explains its mass of seemingly incomprehensible contradictions.

Who can understand a nation that builds prodigious

Univacs, yet can't talk rationally across the fence with a next-door neighbor; that congratulates itself on sending billions of dollars to aid African nations, but refuses to sit next to a Negro in a classroom? Who can figure out an economy that diligently turns out \$1.29 lifetime ball point pens and just as regularly builds obsolescence into its \$3,000 cars; or a society that idolizes Tom Dooleys and abides Jimmy Hoffas?

Obviously, if this adolescent is to help himself and others, he must be awakened to his shortcomings.

He must first leave his isolated world in order to realize that people other than himself are more than statistics—that a Bantu tribesman and his own father have ambitions and rights and loves as vital as his own—and he must be concerned about this.

Relying on his correctly formed convictions and trusting in God's providence, he will become a man who knows his weaknesses but is just as sure of his goals. This confidence will generate prompt—and almost always competent—action.

The uncertainty of adolescence will be left behind as this awakened America moves forward with the energetic confidence and urgency of its forefathers, tempered by the cautious deliberateness of a man who knows the explosiveness of his age.

MILDRED GRENOUGH
Nazareth College

Louisville, Ky.

Age of the Trimmer

The Age of the Trimmer was sired by the Corporation out of Higher Education and Disillusion. The pressure to conform induced by corporate existence, and the weakening of ideals induced by introspective education and a series of disastrous failures of national idealism have turned us into a nation of lukewarm, semihypocritical cowards. The most descriptive term I can think of for this sort of person is the Dantesque word "Trimmer." The outer vestibule of hell would be packed to overflowing, should we all die tomorrow.

In large measure we have lost sight of the idealism which flavored the outlook of our national leaders of the past. Central to it was the characteristically American realization that only the practical idealist had much chance of pulling his generation out of the muck of inanity and apathy. Our best-remembered leaders are not the mere connivers like Aaron Burr nor the otherworldly idealists like Woodrow Wilson, but the earthy idealists like Jefferson, Lincoln and the Roosevelts. Sharp politics and dingy humor are as much a proper part of the Lincoln image as the Emancipation Proclamation and the Second Inaugural.

Other great men—of our time—have been the same. Gandhi was no mystical, back-country Hindu, but a sophisticated British-trained lawyer. His letters show a brass-tacks kind of practical honesty which would have endeared him to most Americans. Yet he bent all his practical skills to the attainment of a national ideal and became a hero. Interestingly enough, for

what the thought is worth, only our Negro community seems capable of producing such men today in America. Now, it seems, we are afraid of ideals. Perhaps we have examined and prodded them until they are leached of any claim to the trust of a "rational" man. Most ideals contain inconsistencies; the proper view is that inconsistency proves their vigor—they are large, they contain multitudes, to paraphrase Whitman.



Whatever the reason, our national dialogue today is phrased in terms of "beating the Russians," and never in terms of the moral ideal. I should have hoped that our concern for the poor and hungry and sick of this world were not contingent upon the thrust of such a pathetic bunch of hardware mongers as the Communists; they

have stolen from us the concept of guiding action by ideal, but we should never have forgotten that we invented it.

The great questions of our past have customarily been decided in the popular mind by reference to good and evil. Garrison did not risk his life to stop slavery because of its effect on world opinion; I suspect that he would have been insulted had anyone suggested it. The question of Little Rock and the question of the food surplus suffer from being cast in terms of what the uncommitted nations will think or what effect a solution will have on world markets. The only source of a decision with which we can be happy is the moral ideal. The uncommitted nations be damned! The question is: "Is it right?" World markets to the guillotine! "Love thy neighbor as thyself." Someone will have to answer someday for our overstuffed granaries in a starving world, and that answer won't be in terms of "expediency."

These are but two instances where our national debate has suffered from the decline of the moral ideal. I suggest that our best hope of helping achieve a happy world is to declare with ringing voice and example that the United States is no longer frightened of the ideals which, as every Fourth-of-July speaker knows, are the reason for its existence.

JOSEPH P. SUMMERS
University of Notre Dame

Notre Dame, Ind.

The Modern American Morass

Americans have fallen heir to the greatest material legacy ever conferred by man upon man. With this legacy comes a promise: prosperity is our shepherd; we shall not want.

Never before has society become so enamored of its own material creation, so self-satisfied with its strug-

gle for stratified mediocrity, so blinded to the existence of any goal more meaningful than a perpetual "higher standard of living."

Where do we see this reflected? We see people, in all walks of life, who have replaced eternal reward with the annual bonus. We see the god of technology replacing the God of theology. The seamless garment is replaced by gray flannel. The sign of the cross becomes the sign of the dollar.

These statements may appear to be sweeping generalizations. I am thankful that the time has not yet come when we must point to membership in the country club, ownership of sizable amounts of corporate stock, or full unemployment with a guaranteed annual wage as the ultimate objectives of our society.

But these undercurrents in our moral make-up are increasing evidence of crippling moral disintegration. They provide ample proof that continued stress upon a cultural foundation of materialism and secular humanism will lead only to our eventual destruction.

How can the fulfillment of this prophecy be avoided? The "new frontier" toward which we move will never be reached by missiles, increased aid to the needy, or solution of the employment problem alone. These goals are unintelligible without the moral armament necessary to give them meaning. Our leaders are called now to rise above the maelstrom which surrounds them. Their immediate objective must be a reawakening of purpose based upon recognition of man's dignity as a creature made in the image and likeness of God. Only when we, as a nation, return to this essential truth will the "Modern American Morass" be replaced by a "Meaningful American Motivation."

ROBERT L. DURAND
University of San Francisco

San Francisco, Calif.

Neologisms Not Reform

I hesitate to label this generation. Since Adam, the social beast has been named so frequently, and with so little effect, that I have begun to consider sardonic characterization as our only social virtue and talent. Unfortunately, such superficial word-games are no substitute for thought; titles are inadequate as counterfeit deeds, and parrots make poor senators. The truth frightens us; we seek our comfort by draping it neatly in a verbal shroud which we mouth and call social consciousness. I find this habit disquieting.

For this reason, I dislike the perpetuation of old catchwords, and "new frontier" has attained that status in a very short time. I applaud the Administration's ambition; I also note the number of citizens anxiously inquiring what they can do for their country. We are a passive people, unaware that our work for the Government is work for ourselves.

Thus I offer no specific objectives for contemporary America. I would prefer to participate in a general, ideological reform, in which we might briefly stop and consider *why* we are doing, before we decide *what*

we are to do. If we gear our efforts to the exigencies of the times, we must anticipate a less patient age when charity and compassion will be inconvenient. If we labor for the recognition of man's dignity and the realization of the things proper to it, with at least a nominal bow to the divinity of his Creator, we may achieve something permanent.

Neologisms are not reform. We have enough names. Let us have some thought and work.

GEORGE V. HIGGINS
Boston College

Chestnut Hill, Mass.

Moral Order of Choices

Most socio-political movements in the 20th century have been marked by slogans intended to motivate people—for good or ill, and the thoughtful citizen has had to analyze the concepts that lie beneath the slogan. For such analysis must precede the decision whether or not to participate. Today, a new slogan urges us on to a "new frontier," and again we must choose.

The "new frontier" offered to us is the concept that each human being is in some way responsible for the moral and physical well-being of all the others, and that acceptance of such a responsibility is requisite for any semblance of world order. This is a familiar concept, but never before has the necessity of its recognition as the proper moral choice been so urgent.

To reach any frontier, Americans must come to recognize the moral order of their decisions concerning foreign aid, sit-ins, relief for depressed areas. They must admit that the issues of racial, religious and economic discrimination belong primarily to the moral sphere.

A primary objective of our age has been termed "a lasting peace." The vision of such a peace has been offered to us before the war has ended. The "new frontier" offers instead a revitalized war against tyranny, poverty and inhumanity in all its forms. We must choose the methods to be employed in this war. To survive, Americans must make the right choices; to do this, we must comprehend the moral nature of the choices before us.

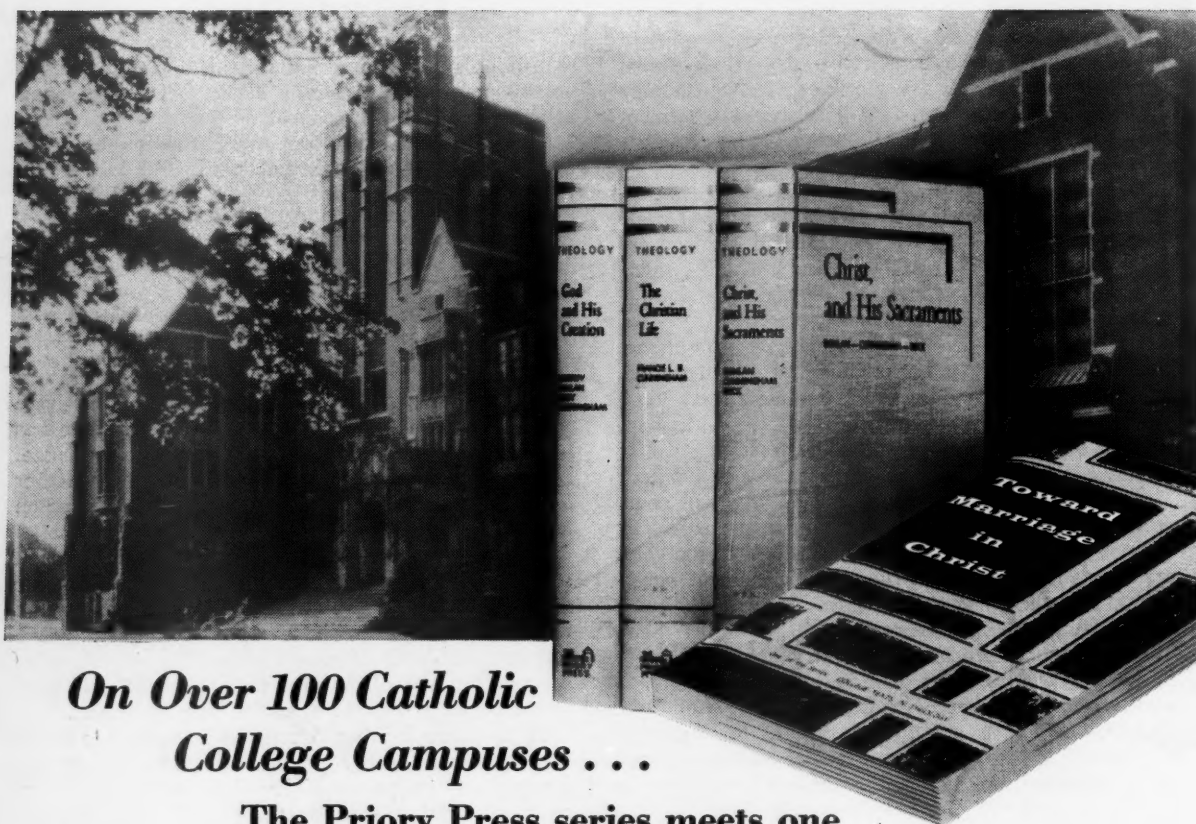
CARL WOOTON
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(Continued on p. 84)



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In this situation, the generation ahead of us appears in many respects bewildered. Bewildered because of the continuing civil problems despite unparalleled economic and scientific progress. Bewildered, too, at the hatred of other nations toward us despite our untold billions of dollars in generosity toward them.

The oncoming generation does not manifest this bewilderment. These young people, who grew up in the atomic age, feel a great need for orderly social behavior. They have not accepted the Puritan ethic of the past but have explored ethics on their own with scientific methodology and great personal zeal. For many of them this exploration has taken on the qualities of a "religious experience." It may not have yielded a system of ethics, but it has taught a deep respect for the freedom and responsibility of the individual.

Two effects of this are especially notable.

At home, there is the dialogue among those of different religious convictions. Increased sympathy and understanding in this field are urgently needed.

Abroad—something that we have only recently recognized—a large number of young Americans are teaching or working in underdeveloped countries, or are planning to do so in the near future. They are attempting to ease world tensions by partaking in the lot and the destinies of other peoples, not by giving things to them nor by seeing scientific discovery as an ultimate solution. They seek the answer by sharing education and an appreciation of human values.

It is not because they lack true patriotism that they have left their own country. Rather they realize that our society can survive only through increased "internationalism."

If these inclinations of our generation come to full expression, then the challenge of the "new frontier" will have been met. Having appreciated Christianity's deep catholicity, they will not be dubbed the "post-Christian" or the "affluent" generation, but will merit the characteristic of universal involvement.

THOMAS NELSON

Marquette University

Milwaukee, Wis.

Ethic of Sacrifice

The society and culture in which my generation came of age is neoromantic in its clinging to the beautiful 18th-century myth of the infinite perfectibility of the human race. Paradox is apparent here in the light of man's continuing injustice to man, which might any day take the form of that supreme achievement of technology: a nuclear holocaust. Undecided as to where lies the "pursuit of happiness," and still unwilling to relinquish the soft promise of comfort, we are not yet capable of placing our hope in an ethic of sacrifice. Instead we continue to nourish the old delusion that the tragic dimension of man can be obliterated in the here and now of individual economic betterment.

However, a growing awareness of the necessity for an effective system of social justice, reflected in the primary concerns of our political leaders, indicates a new and more valid basis for the "romantic" hope of limitless human progress. It is now a question of legislating the Thomist principle that no man is entitled to superfluity in the face of his neighbor's want. How baptize the personal sacrifices demanded by community responsibilities? How elevate the inevitable bureaucracy to the level of Christian love?

May I suggest that this is the frontier still open to and unattained by American democracy?

MARIE M. COLLINS
Trinity College

Washington, D.C.

Glittering Gadgetry

Critics have branded ours as the "post-Christian" era, the "self-conscious" generation, the affluent and other-directed society—all manifestations of a deeper problem: the dehumanization of man. This era is characterized by mass production, mass communication, mass education. In the mouths of the erudite, pluralism, the last vestige of nonconformity, sounds like a disease that admits of a begrudging toleration. We hide difference.

We are not "post-Christian"; we are sub-Christian. Far from surpassing the true Christian ideal, America has forfeited the admittedly taxing system of Judeo-Christian values, with a God-centered message of man's meaning, in favor of a more "humane" external morality. Quantities and prices prefix our values. Good and evil have bowed to community standards. Social acceptability has replaced right and wrong.

"Affluent" they call us, the land of the dollar and the machine. Money and merchandise—to these we pridefully point as being products of American society; these have we delegated our ambassadors to the world. We offer others the freedom of subjugation to materialism and are puzzled at their reluctant hesitation. Fascinated by the glittering gadgetry of our materialistic era we fail to see, as others do, the emptiness which it tries to conceal. Externals are real; spirit is sterile.

A Jefferson, a Lincoln, a Gandhi or even Christ himself would be labeled as misfits in this age; they were nonconformists. Our "self-consciousness" is merely a gauge of conformity, insensitive to spiritual values. We need no self-direction, we are mass-motivated robots.

The "new frontier" beckons not primarily to the conquering of lands, the making of machines, the probing of the universe. It turns us rather in on ourselves, for it is a challenge to restore meaning, the meaning of man. Keep the IBM machine but damn the IBM education. Let the person emerge from the smothering anonymity of the mechanized man. A renaissance of the spirit is essential.

FRED G. ATTEA
Canisius College

Buffalo, N.Y.

BOOKS

The Tradition Behind Our Learning

THE CRISIS OF WESTERN EDUCATION

By Christopher Dawson. Sheed & Ward.
246p. \$3.95

Those familiar with the message of Christopher Dawson know in advance the thesis of this volume. For many years Dawson's role has been that of historian-prophet, detailing the ailments of Western civilization, proposing a remedy and calling for its acceptance before it is too late. This is Dawson's latest and perhaps most impressive summons.

The Western world is sick because it has cut itself off from its spiritual roots, the Christian and classical tradition. It attempts to keep a purely secular and technological order afloat in a moral vacuum. To Dawson the solution is not merely religious but cultural, though in Western civilization Christianity is the most important aspect of the culture. The instrument of the hoped-for 20th-century renaissance is, in Dawson's view, not the Church but the school. He pleads for extensive and sensitive study of Christian culture, in religious and secular schools, as the way to revive Western culture and exorcize moral barbarism.

This age has had a number of minor educational prophets—Moberly, Livingstone, Hutchins, Nef, Foerster, Van Doren—who, like Dawson, have deplored the materialism of the times and the fragmentation of learning, and many have suggested educational reforms to remedy a diseased culture. But few have had the courage to embrace Christopher Dawson's solution: a frank return to the values and commitments that vivified Christendom for 18 centuries. The first step toward that return is the education of a new generation in the history, the spirit and the dynamics of Christian culture.

By way of defining Christian culture Dawson devotes the first half of his book to a history of Western thought and education. It is a tour de force. The author strides confidently through the centuries, pointing out relationships and cross references of ideas, scattering illuminations and Olympian generalizations. Quite apart from the massive, indeed portentous thesis this history is written to support, the first part of the

volume is an invaluable addition to the literature of educational history.

Dawson rejects the thesis that Renaissance humanism was essentially a revolt against tradition and religion. The main stream of humanism from Petrarch to Milton was religious. It was rather the late medieval university, which Dawson describes as experiencing an intellectual gold rush at the time of the rediscovery of Hellenic philosophy, that produced the ardent rationalists and skeptics who were the precursors of the Enlightenment. In Dawson's history it is the gentlemen of the En-



lightenment who are the agents of Darkness, the annihilators of Western culture and the fathers of our present woes.

Through earlier upheavals, whether national conflicts or religious dissensions, the people of the Western world were sustained by an international culture which involved a religious interpretation of existence, a belief in transcendent forces and values, and a commitment to a universal moral law. It was after the Age of Reason had unleashed the forces of irrationalism in the French Revolution that this spiritual culture ceased to be the dominant force among Western peoples. It was replaced by various forms of material culture—industrialist, racist, nationalist—all of them tending toward absolutism and monopoly in government and education. The secular state school (the school as an instrument of the state for accomplishing its ends and establishing the secular philosophy of life) is a child of the Enlightenment. England and the United States have been the slowest to yield education to the state, but the movement is in that direction.

Insofar as the state pre-empts education, the schools become the seats of a

new religion, the religion of secularism. Dawson's analysis is borne out by the striking phenomenon of popular indignation at whatever is interpreted as an attack upon state education, much as people recoiled in earlier times from any attack upon religious institutions.

The dilemma of the modern world (and the crisis for the West) is whether to choose Soviet culture, which Dawson likens to that of Sparta: materialistic, nonintellectual and ruthless, but disciplined and self-sacrificing and therefore attractive; or the culture of America, which is compared to that of Sybaris: materialistic, selfish and luxurious as seen by the outsider and therefore unattractive.

But Dawson says there is still a third choice. The work of the Enlightenment was not really successful until late in the 19th century, when it was still respectable to speak of Christianity and spiritual values. And the triumph is not complete as yet. There is still time to revive the flagging spirit of the West. This can be done through educational contact with the tradition of Christian culture. This educational work Dawson sees as needed in all types of institutions, but he feels that Catholic colleges and universities have a special role and obligation in the matter, for obvious reasons.

An appendix presents a variety of detailed programs and curricula in Christian culture that have been proposed or actually started in American Catholic colleges and graduate schools.

It will be a misfortune if Dawson's message is not given a sober hearing by secular educators. It will be tragic if it is neglected by his Catholic colleagues.

CHARLES F. DONOVAN

And Gladly Teach

PROFESSOR: Problems and Rewards in College Teaching

By Fred B. Millett. Macmillan. 189p. \$3.50

This book is published in the Macmillan Career Series under the editorship of Charles W. Cole. Its purpose is to draw a word picture of the world of the academic man and thus give prospective college teachers some insights into the professorial life.

The author touches on such points as the history of the college in the United States, the education of college teachers, opportunities that different types of colleges offer teachers, steps up the academic ladder, what it takes to succeed, the bleak and unsatisfactory role of the professor and, finally, the rewards and

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the satisfactions that are to be associated with life on a faculty. Not much is left out.

A student who is already interested in college teaching should draw some worthwhile insights from the book. Whether this book will have the effect of consolidating his determination to become a college teacher or generate misgivings is a question this reviewer is not able to answer. Would this book lead the totally uncommitted student closer to college teaching? Probably not. The life of an academic man can neither be catalogued nor described; it can only be lived and loved. This is why books on "the professor" are never satisfactory and end up by pointing to the sorry features that we hope are by now only unhappy memories.

There is another generalization that I should be inclined to make: whatever the role of the college teacher or the treatment visited on him, he has usually received just what he has deserved.

Prof. Millett's book is interesting, almost delightful reading. Yet, at one point, pp. 117-118, he makes himself unpopular with this reviewer. I think he is wrong. He claims that "as a matter of fact, there is no good reason why teachers should not teach and students should not study for at least eleven months of the year." There are many good reasons why this should not be done. In the same place, the author states that professors must have plenty of time for research. What is the summer vacation for? If this is the author's considered view, if he means what he says, then his view of research is either extremely limited, outdated or immature.

EDWARD J. POWER

Educational Power in France

THE HISTORY OF THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS IN THE 18TH CENTURY

By W. J. Battersby. Waldgrave (London). 152p. 18s.

Dr. Battersby (Brother Clair Stanislaus) has become the von Ranke of the Brothers of the Christian Schools. The present volume is the tenth that he has published concerning the origin and development of the religious congregation affectionately known as the Christian Brothers. Two previous works, *De la Salle: Saint and Spiritual Writer* and *De la Salle: Pioneer of Modern Education*, presented the story of this teaching institute during the life of its found-



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der, St. John Baptist de la Salle, who died in 1719.

Dr. Battersby's new study advances the formal history of the Christian Brothers through the 18th century, when, after reaching a zenith of expansion and influence, they shared some of the eclipse forced on their teaching colleagues, the Jesuits, after the French Revolution.

Battersby is quite effective in relating the subject of his chronicle to the complex and increasingly turbulent political events of the century. This gives a depth to the account that preserves the study from parochialism. However, the book is a forthright and factual account of successive superiors and their work, of the winning of papal approbation, of negotiations and diplomatic skirmishes with ecclesiastics and statesmen, of the establishment and closing of schools. It is an administrative rather than an educational history. For the most part it presents an outside view of the Christian Brothers' schools.

The Christian Brothers were certainly among the pioneers in democratic education, in the sense of extending education to all, however poor or lowly, at no cost. Their great work was the operation of free primary schools for young boys. Of the reception given this work, the author remarks:

Since even late in 19th-century America opposition was voiced to educating children "above their station," it is not surprising to read that an 18th-century politician protested: "The Brothers are ruining everything. They teach reading and writing to people who ought never to learn but to draw and to handle the plane and the file, which they no longer wish to do. . . . Any man who sees further than his miserable occupation will never acquit himself of his duty with courage and patience."

Besides conducting free primary schools in all parts of France, the Christian Brothers operated some low-tuition boarding schools at the secondary level. Here, too, de la Salle's followers were pioneers. From the variety and practicality of their curriculum one might call them inaugurators of formal vocational education and even of life-adjustment education in the best sense. We might say that Jesuit schools and the Christian Brothers' schools of the 18th century corresponded in a general way to contemporary college preparatory and comprehensive high schools.

When the French Revolution exploded, de la Salle's sons were among the last of the religious groups to be

challenged, because their important work among the poor won them special consideration. But ultimately they too were forced to choose between Church and State, and so, for a time, their great educational work was all but extinguished. We will await a more cheerful account from Dr. Battersby, detailing the spiritual and educational revival of the Brothers of the Christian Schools.

CHARLES F. DONOVAN

Moral Bases in the Bard

SHAKESPEARE AND THE RENAISSANCE CONCEPT OF HONOR

By Curtis Brown Watson, Princeton U. Press. 471p. \$7.50

Every country and culture develops its own conception of what constitutes honorable and admirable conduct. The early Greeks admired an Achilles: fleet of foot but slow of mind. The later Greeks were more respectful of a Ulysses, slower of foot but faster of mind.

Some cultures have been sustained by relatively simple conceptions of honor. Others have had to evolve complicated amalgams of several traditions. The Spartans, for instance, trained their young to respect a straightforward kind of physical courage. The medieval squire learned to pursue a chivalric ideal which embodied contradictory tendencies toward the exercise of power and the practice of charity.

But whether it is simple or complex, some understanding of an age's concept of honor is essential to an understanding of the literature of the age. Prof. Watson has set himself the task of defining one of the most complex concepts of honor, the Renaissance's, and one of the most influential, Shakespeare's.

In the process he has taken a clear stand on three very controversial issues. First, he believes "that the climate of moral opinion was radically different in Shakespeare's age from what it had been in the age of Dante." Second, "that in his writing Shakespeare favors those definitions of good and evil which his age inherited from the pagan humanists." Third, "that it is impossible to understand Shakespeare if one does not consider the moral values which give his plays their structure and meaning."

Such clear-cut definition of issues is a refreshing change from the involuted prose of many scholarly monographs and deserves an equally clear-cut reply. This critic, for one, disagrees with the first two and is delighted, at long last, to find some support for the third.

The burden of proof is on Prof. Watson when he seeks to establish that the

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A Louisville (Kentucky) AMERICA reader, Mrs. Demetrius Babiak, recently decided she should do something about getting fellow Catholics to read her favorite magazine. So, she wrote a letter to the editor of the *Record*. What she said in print is reproduced here so that other readers passing on a sample copy of AMERICA to a friend might borrow from her comments to do a similar selling job for the National Catholic Weekly Review. Mrs. Babiak wrote:

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moral values of Shakespeare's day were substantially different from those of Dante's. The bulk of scholarship of the last thirty years has tended to blur the distinction between the Middle Ages and the Renaissance in this area. Prof. Watson is fair to that scholarship, but his refutation consists less of a re-examination of primary texts than a criticism of secondary texts which may have overstated their positions.

His conclusion that Shakespeare seems to have preferred the pagan to the Christian concept of the virtues is undoubtedly conditioned by his initial choice of definition of the various virtues. Starting with a pagan definition of the virtues of fortitude and temperance, he succeeds in showing that the definition was operative in *King Lear* and *Antony and Cleopatra*. If he had started with a definition of the virtues such as he might find in the introduction to the second part of the *Mirror for Magistrates*, which confirms Robert Ashley's definition of *Honour*, and applied this to *Macbeth*, he might have emerged with further evidence to modify his tendency to emphasize the pagan at the expense of the Christian.

Although one may disagree with the book's definition of Shakespeare's moral position, it is possible to recognize it as an eloquent plea for a return to 18th-century critical attitudes, which insisted that to understand Shakespeare it was necessary to understand, and appreciate, moral commitment.

There is not a play of Shakespeare's that this book treats which it does not, in some way, illuminate. The book is destined to prove a useful mine of Renaissance definitions of honor for the student, to stimulate many discussions about the Renaissance in general and Shakespeare in particular, and to add significant weight to recent tendencies to look upon Shakespeare as having something to say about the good as well as providing a two-hour diversion.

P. ALBERT DUHAMEL

T. S. ELIOT AND THE IDEA OF TRADITION

By Sean Lucy. Barnes & Noble. 209p. \$5

Sean Lucy is an astute and impartial critic. He is thoroughly steeped in his subject and presents cogently a lucid interpretation and evaluation of Mr. Eliot's critical writings, his poetry and his poetic dramas.

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altered since 1919. His concept of living literary tradition was developed from certain of his own convictions concerning the nature of literature. But the seminal ideas of other writers on the necessity of literary tradition were what gave Eliot his starting point—the ideas of men like Arnold, Saintsbury, Hulme and Pound.

The critic, for Eliot, is the guardian of literary tradition. But Mr. Lucy suggests that in general the work of men like Eliot, who are also poets, has a greater value than that of writers engaged solely in criticism, as the former are quicker to accept changes in either the technique or the content of literature.

Part II of this valuable study, on the "Nature and Functions of Criticism" and on Eliot's "Critical Work and Influence," is the best section of the volume. The author finds Dryden and Johnson close to Eliot as critics. He writes that making the reader think and giving him an instrument of thought constitute Eliot's greatest gift as critic.

Mr. Lucy is analytical without being pedantic. His enumerations of the main points of Eliot's thinking are valuable in drawing together the many threads in the complex pattern of Eliot's versatile and comprehensive genius. One is fully alert to his admiration for his subject and at the same time of his awareness of certain flaws in the poet's contentions.

CLAIRE MCGLINCHIE

BENJAMIN HARRISON: HOOSIER STATESMAN

By Harry J. Sievers. University Publishers. 503p. \$6

In Fr. Sievers' first volume of the life of Benjamin Harrison, covering the period 1833-1865, he demonstrated his gift as a skilled craftsman, both as biographer and historian. Further, he evidenced a proficiency in political diagnosis that might make many of our modern political pundits envious.

Until the appearance of that first volume, Harrison was vaguely identified in most minds as a descendant of one of the signers of the Declaration of Independence; a grandson of another Harrison (the ninth President of the United States); a brigadier in the Union Army; a U.S. Senator, and later a President of the United States himself. But most of our knowledge about him was more or less in parentheses.

Despite the historical interest and excitement of the early 1800's—the "westward trek," the migrations of thousands of families (including his own) to the Midwest, the genesis of what was later

to become one of the two major political parties in the nation, and his own major role in its formation—Benjamin Harrison remained a shadow.

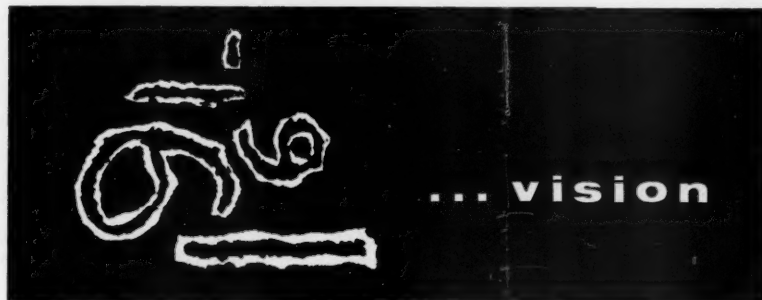
It is easily understandable why a complete or comprehensive life of Benjamin Harrison would require more than a single volume; and the author of the present one has wisely and happily chosen to portray it in chronological order.

He has resisted the temptation of too many historians and biographers of our times, to write history and biography ex post facto. Historians *know* what happened during and after the times and

events about which they are writing; but Fr. Sievers has the knack of putting his reader in the time, locale and condition of events as they were actually taking place, and making his readers participants in their uncertainties and outcome.

As in the first volume, so here in the second, there is scarcely a page where the author has not painstakingly ferreted out a contemporary text, to put us in the climate and circumstance of the particular period under examination.

The second volume covers the years 1865-1888. Naturally, since Harrison is the principal actor, he commands prin-



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cial attention; but the scenario is a broad one, and is actually a fascinating and highly informative history of the Hoosier State of Indiana and the importance of that State in the nation's politics of the times.

It is tempting to consider this second volume as a sort of pageant. Characters like Blaine, "The Plumed Knight of Maine," Whitelaw Reid of the New York Tribune, "Boss Quay" of Pennsylvania, "Boss" Platt of New York (it was a great era of "bosses," political and otherwise)—they and many others pass in review, as it were, before Benjamin Harrison and ourselves as reviewing marshals.

As the first volume sharpened our appetite for the second, we now eagerly await the third, which will put us in greater debt to Fr. Sievers and his publishers for the closer knowledge of a phase of our American history long neglected.

GREY LESLIE

THE BLACK MUSLIMS IN AMERICA
By C. Eric Lincoln. Beacon. 276p. \$4.95

State officials in California, Alabama, Maryland and New York are reported to be troubled by a widespread legal attack brought by Negro Muslim prisoners

who demand concessions for the practice of their version of the Islamic religion. The complainants have brought over 100 court actions, most of them involving members of the Lost and Found Nation of Islam, of which Elijah Muhammad is the leader.

Who are these Black Muslims? This detailed and objective study by a Negro Methodist minister, C. Eric Lincoln, professor of social philosophy at Clark College, Atlanta, Ga., reports their presence in a dozen or so of the major cities around the United States. Already they have 100,000 adherents and they are rapidly growing. For prudential reasons, they do not publish exact statistics. But enough is known of them to create a serious anxiety about the impact these dedicated zealots can bring to bear upon the peace and integrity of the United States. Also, may I add, they are a cause of concern to Catholic mission clergy working among our American Negroes.

The facts Dr. Lincoln has gathered and the conclusions he draws from them justify this feeling of anxiety. Absolute leader and supreme organizer of the Black Muslim movement is the soft-spoken, cultivated Elijah Muhammad (Georgia-born Elijah Poole). Dynamically unifying his followers, whom the

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whom the

author refers to not as a "cult" or a "church" but as a "sect," is the principle of relentless and undying hatred of all white men. For the same reason, Muhammad's followers totally repudiate Christianity, with its gospel of love and fellowship. By the same token, the Black Muslims pour scorn upon Negroes engaged in civil rights and social welfare organizations, such as the NAACP and the National Urban League, upon Negro intellectuals who co-operate with white people, and upon the Negro middle class of their race.

Muhammad's aim to convert five million Negroes by the end of 1964 is an ambitious undertaking; but it is well to remember, says the author, "that only Billy Graham has attracted and converted more people in recent years than Elijah Muhammad, Messenger of Allah."

Prof. Lincoln draws no connection between communism and the Black Muslims, though it is evident that such an organized hate movement can be skillfully used to further Communist schemes of disruption and world conquest. Very definitely the movement is the fruit of the ghetto—of the geographical racial ghetto in our large cities as well as the attitudes of racial prejudice which have created it. Says the author:

The Black Muslims' virulent attacks on the white man may prove to be a useful warning, but they are deeply dysfunctional in the most immediate sense. They threaten the security of the white majority and may lead those in power to tighten the barriers which already divide America. The attacks create guilt and defensiveness among both Negroes and whites, and offer to extremist elements on both sides a cover for antisocial behavior. Above all, the attacks promote a general increase in tension and mutual distrust. Calm heads might see the Muslims as a timely warning; jittery and frightened men are more likely to lash back in an unrestrained and potentially explosive panic.

A regrettable feature of our race-relations situation in this country has been our timidity and uncertainty about applying our Christian teaching on this subject right where it can be most constructively exercised, that is to say, in the heart and the suburbs of our big cities. Perhaps, as the author quotes Harry Ashmore as saying, "the Muslims are not themselves going anywhere." But at least they have called our attention to a situation "so irrational and so ugly" that if we do not squarely face it now, new mass-movement specters will arise to plague us. JOHN LAFARGE

America • APRIL 8, 1961

LIFE IN MEDIEVAL ENGLAND

By J. J. Bagley. Putnam. 175p. \$3.50

Teachers of medieval history in American schools and colleges have long had at hand a small number of books to which they can refer students who want to know something about social life in the Middle Ages. These books have several things in common—they are well-written, they deal with the minutiae of daily life in a way which is at once comprehensible and enjoyable, and they stimulate the imagination.

Life in Medieval England is a welcome addition to this group of books, which includes W. S. Davis's *Life on a Medieval Barony*, H. S. Bennett's *Life on the English Manor*, U. T. Holmes's *Daily Living in the Twelfth Century* and Eileen Powers's *Medieval People*, to name but four of the most popular of the group.

Like these books, Mr. Bagley's volume is eminently readable, sound and scholarly. The attention of the reader is, it is true, drawn only to the surfaces of things, to the obvious and simple facts of life. Little is attempted here in the way of penetrating analysis. But it is a very persuasive sales pitch to arouse interest in the period.

In addition to its other merits, the book is physically attractive: it is handsomely printed and profusely illustrated. It is also reasonably cheap. There is a useful index both to the text and to the illustrations. Short lists of suggested readings are given at the end of each chapter. Single chapters are devoted to feudal society (including, for a change, sergeants as well as knights), peasant society, town life, monastic life, schools and universities, intellectual life, technology and late medieval society.

JAMES A. BRUNDAGE

GOD OF THE SCIENTISTS, GOD OF THE EXPERIMENT

By Rémy Chauvin. Transl. by Salvator Attanasio. Helicon. 152p. \$3.95

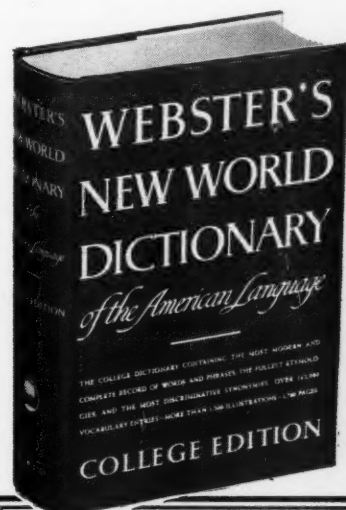
There can be no quarrel with the laudable aim of this book, which is to present a case for Christianity which will be understandable and acceptable to scientists. The author rightly judges that the traditional apologetic for Christianity is so foreign to the mentality of the average scientist that he will not interrupt his experiments even to consider it. Hence there is need of an apologetic based on "experiment," which presents Christianity to the scientist as the missing clue that makes sense of the total complex of human experience.

This is the meaning of the book's

K

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rather odd title. The basic argument is that the Catholic religion is the one religion conforming to man's basic ideas of reality and therefore the one true religion. In some respects this approach resembles the argument from the "moral miracle" of the Church often used in apologetics.

Unfortunately, the author never realizes his laudable goal, for the line of his argumentation doesn't emerge with any clarity. He presents unconnected discussions of animal psychology, the history of religions, Christianity and Buddhism, the conversion to Catholicism of famous nonbelievers, mystical experience and Bergsonian philosophy—all this in 150 pages. How it all fits together with his basic theme, however, is vague and uncertain, and the reader is left with the bewildered feeling that something essential has been left out.

The author, according to the dust jacket, is "a noted French biologist" and a Catholic, and the book reflects both the hard-headed approach of the scientist and the devotion of the Catholic. The style is rambling and annoyingly personal at times, and has apparently not benefited from the translation.

There is great need for a book by a Catholic with an approach similar to this volume. Recent books by Pollard, Polanyi and Yarnold have made important contributions along these lines, but they are necessarily incomplete from the point of view of a Catholic. The triumphs of science during the past few decades have unconsciously affected the outlook of the average man, and this "experiential" approach to apologetics stands a greater chance of success than the traditional apologetic. It is unfortunate, therefore, that the present author has not been more successful in his attempt to supply this need.

JOSEPH F. MULLIGAN

LOS ANGELES: From Mission to Modern City

By Remi Nadeau. Longmans, Green. 302p. \$5.95

It will come as a shock to San Franciscans (and other Americans) to be made to realize that the time is now at hand when Los Angeles must be taken seriously!

Doubters should, after duly praying for a sense of (civic) humility, cautiously open Remi Nadeau's latest book. It has been called a "first-rate popular history," but it is more: it is a proof that Los Angeles is more than a state of mind. When facts prove that one out of every three who live in California today dwells in Los Angeles County—

and not under duress to remain, either—it would appear that the hour is at hand when we must assess the place which Los Angeles has in the American scene.

This Remi Nadeau does exceptionally well. He is a member of an old Los Angeles family and tells his story easily with a savoring touch of the sardonic, which does not deny legitimate civic pride. His book, then, has substance and enough color, without being overdone. Even though I teach San Francisco's history, I feel that this book merits high praise. Says the author: "This is the story of how an American community, dedicated to growth for its own sake, became a victim of its own success." It is also a fascinating tale and will merit perusal—even in San Francisco!

JOHN BERNARD MCGLOIN

THE CHRONICLE OF HENRY OF LIVONIA

By James A. Brundage. U. of Wisconsin Press. 262p. \$5

The frontiers of Christian Europe in the 13th century were not being extended only in Spain and the Near East; the German *Drang nach Osten* took the form of a crusade on the northeastern front against the pagan Slavs. While John Lackland was bargaining with barons and Genghis Khan was driving on Peking, the Germans, Danes and Russians were killing to convert souls and acquire land along the eastern Baltic.

The latter story was candidly told by Henry of Livonia, and is now translated for the first time into English. Henry, probably of Saxony in Germany, joined the Livonian mission about 1205. Twenty years later he recorded the sanguinary events in describing the missionary ambitions of his bishop, Albert von Buxhovden.

The Livonians, and after them the Lithuanians and Estonians, did not want Christianity, since it entailed subjugation to the baptizing force. Hence the bishop had a crusade declared against them and established a military order, the Brothers of the Militia of Christ, to consolidate the conquests. Except for merchants following the cross, the bishop's crusaders, like most of those to the Holy Land, were pilgrims. They fought, fulfilled their vows and returned home. Almost every year the bishop returned to Germany for more pilgrim recruits.

On page after page the Germans march against the natives, kill the men, take the women and children captive,

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By James E. Royce, S.J., Seattle University. 398 pages, \$5.50.

This textbook presents the traditional Scholastic philosophy of man or philosophy of human nature with a view to integration with modern scientific psychology. Designed primarily for the first courses in philosophy in Catholic Colleges, the text develops around three pivotal problems: the immateriality of the intellect, freedom of choice, and the nature of the human soul.

**PSYCHOLOGY OF
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By Justin Pikunas and Eugene J. Albrecht, University of Detroit. 348 pages, \$6.50.

A textbook for undergraduate courses in developmental psychology covering the entire life span from prenatal growth to senescence. The stress is on the continuity of human life; each age level is seen in the light of past development and as a preparation for successive levels. Emphasis throughout is on the "self" and the development of the "self-concept."

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return to base and divide the rich loot. Or they conquer, baptize and move on; the converts wash off the baptism in the Dvina and murder the garrisons. The monotony was broken briefly when Bishop Albert attended the Fourth Lateran Council. Henry commented: "The church, which was waiting the arrival of its bishop, was quiet for a few days."

Of more historical interest is the international conflict. Eagerness to "convert" the natives brought clashes between the Roman Catholic Danes and Germans, then of both with the schismatic Russians. The latter, however, were soon distracted by the Tartars, while the former were pacified by the visitation of a papal legate. Lands which might have remained under contention he took under the protection of the Holy See, and admonished all not to force Christianity upon the natives, but by word and example to impose the "delightful burden of Christ."

JOSEPH P. DONOVAN

BROTHER SOLOMON: Martyr of the French Revolution

By W. J. Battersby. Macmillan. 181p. \$6

After writing the standard English biography of St. John Baptist de la Salle, the author here gives us a sketch of Blessed Nicholas LeClercq, secretary-general of the Brothers of the Christian Schools and martyr. Brother Solomon was one of the 187 men who, for refusing to swear to the schismatic Civil Constitution of the Clergy, were cut down by an armed mob in Paris, Sept. 2, 1792, and raised by the Holy See to the altars, Oct. 17, 1926.

His violent death on that perhaps most violent single day of the French Revolution contrasts curiously with the preceding 47 tranquil years of his life. Born in Boulogne of pious bourgeois parents, Nicholas LeClercq remained to the end a man from the provinces. Only twice was he in Paris for any length of time, and those two stays in "Babylon" were precisely the two crises in his life.

The first occurred when he went to the big city in 1766 to learn on a larger scale the importing business of his father, to which he was expected to succeed. The Enlightenment, then in its heyday, was for him only confusion and vanity; he returned home convinced that his vocation was to the religious life. He proved it was a real conviction. For 25 years, as Brother Solomon, training boys in the rudimentary religion and techniques of business suited to the social scope of the lower bourgeoisie, and ending as secretary to the Superior

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General in the residence at Melun, he led a life as steady and uneventful—remote from the great secular fevers of his age—as John Baptist de la Salle could have wished for his sons.

The second crisis came, for all its long foreboding, suddenly. In Paris to help arrange the liquidation of his outlawed congregation's properties, Citizen LeClercq was arrested on Aug. 15, 1792, hustled off to the Carmelite church, one of the improvised prisons for the non-juring clergy, and two weeks later—without trial—murdered. Born in the year of Fontenoy and dying in the year of Valmy, he lived a life remarkable for its quietness of soul, the very quietness against which the great Revolution surged.

Dr. Battersby, himself a Brother of the Christian Schools (Brother Clair Stanislaus), has written an adequate biography. His historian's eye has scanned a background, carefully drawn from the accounts of contemporary travelers, that sets off dramatically the undramatic life of his hero—the ordinary workaday holiness that merited at last, in martyrdom and beatification, recognition by God and men.

ROBERT I. BRADLEY

THE ORIGIN AND MEANING OF HASIDISM

By Martin Buber. Ed. and transl. by Maurice Friedman. Horizon Press. 254p. \$4.50

MARTIN BUBER: JEWISH EXISTENTIALIST

By Malcolm L. Diamond. Oxford U. Press. 240p. \$4.50

These two additions to the more than 25 volumes by and on Buber published in this country during the last 12 years attest to his popularity among American intellectuals. And they increase its puzzle.

It may well be that Buber's emphasis on the meaning of human existence as an encounter with God—a God of whom nothing can be said but that He is "the Present One," "the eternal Thou"—answers the spiritual quest of many, without obliging them, however, to walk in the footsteps of Abraham and leave the idols of their fathers. Buber's plea is for complete trust, but the surrender he proclaims is to the unknown God, the meeting with the ineffable "Meeter" (the word is Buber's). As the philosopher of commitment to uncommitment, Buber speaks easily to a generation that likes to "talk" engagement yet fears its reality.

The first book is a collection of essays on the significance of Hasidism. Buber

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is right when he sees in this mystical current among the Jews of Eastern Europe, a few generations ago, an ardent attempt to live life, the whole of it and every one of its aspects, in the sight of God. But he is wrong in interpreting it as a movement of nothing but world-affirmation. "What concern of ours, if they exist, are the upper worlds!" he writes (p. 181). "Our concern is 'in this lower world, the world of corporeality, to let the hidden life of God shine forth.'"

Hasidism's real goal is union with God. One needs only to realize how its leaders met death in order to grasp that Buber persistently forces the Hasidic movement into his own mold. Jubilant at being able to throw off the burden of the "lower world," Rabbi Eisik of Zhydatchov, for instance, cried out on the morning before his death: "Today, I shall be free of the commandments, free of the world." Dr. Friedman, Buber's major spokesman in this country, must be aware of this and other evidence against Buber's interpretation, yet he gives the impression that no argument will disturb his belief in the authority of his master.

In an otherwise well-written analysis of Buber's thought, the author of the second volume seems to be unfamiliar with the work of European scholars who assess Buber's contribution to modern religious thought less highly than he does. He shows, to quote only one example, no awareness of Vriezen's verdict that Buber's view of the divine-human relationship as a dialogue situation is one that "smacks too much of modern individualism."

Dr. Diamond also fails to come to grips with the basic problem of Buber's "existentialism." Buber admits only "the reality of encounter," but no dogma, no doctrine, no sure statement about the Absolute. Without doubt, God is limitless and none of our concepts can contain Him. Still, vague evocations of "meeting the Meeter" are a far cry from the language of the Bible and a disservice to modern man in his anguish.

JOHN M. OESTERREICHER

WHAT IS PHILOSOPHY?

By José Ortega y Gasset. Norton. 252p. \$4.50

Educated in Madrid, where he was born in 1883, Ortega y Gasset returned there in 1910 to become a professor of metaphysics and editor of the influential journal of opinion, *Revista de Occidente*. Today, as his most widely known and acclaimed work, *The Revolt of the Masses* is in its 20th edition. The Afri-

can masses, whose behavior almost parallels that of the European masses Ortega was writing of three decades ago, are in a ferment of revolt.

Seldom a writer of books per se, Ortega composed longer essays, introductions to the books of others, and lectures which he always intended to put into book form, but never quite succeeded. The present work contains a course of lectures, first given in Buenos Aires in 1928 and repeated with some changes in Madrid in 1929. It is apparent from their shape and style that the author planned to revise them before his death in 1955.

Ortega develops the articulation of history with philosophy, the role of the *vital reason*, as he understood it, and of the principle of tension, and the intellectual urge toward the whole, which he called *pantonomy* or universalism. For Ortega all philosophic thought must obey two laws: first, it must be autonomous, admitting no truth which it does not itself construct; second, it must obey this law of *pantonomy*, of not contenting itself with any position which does not express universal values.

For some, Ortega's judgments will seem at times cavalier. Christian philosophy is a "sad and useless chain which Christianity drags behind it"; the philosophy of Augustine is "chaotic," and the reader is invited "to drop respect for the most venerable, persistent and entrenched concept which exists in our mental tradition—the concept of being." However, these judgments must be combined with Ortega's conviction that the soul is truly itself only when it is freed



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THOMAS A. WASSMER

WHOM GOD HATH NOT JOINED

By Claire McAuley; with an introduction by Maisie Ward. Sheed & Ward. 159p. \$3

Claire McAuley is a pen name, but all the characters and incidents in the book are quite real: in this sense *Whom God Hath Not Joined* is autobiographical. Claire had what Catholics commonly call a "bad marriage." At the ripe age of 18 she was validly married "in the Church," and by 20 she was a mother and a "grass widow," her husband having deserted her for another. Claire remarried a fellow Catholic "outside the Church," which in Catholic parlance means she was not validly remarried.

This forms the basis of the story of Claire McAuley. It is a story of the struggle of a person with her conscience; of her fears and anxieties and her attempts at self-justification, all of which land her up against the stone wall of her strong faith and its teachings on marriage.

Particularly interesting is her account of the various subterfuges she hid be-

hind to dodge or attempt to bury the truth about her relationship with John, her second "husband." This story is well told. The author writes with much spontaneity and quick humor, and manifests a great deal of insight in describing the various types of priests she deals with in seeking a solution.

The end of Claire's rainbow is found, with the aid of a wise priest, in receiving permission from the Church to continue to live with John in a brother-sister relationship. This solution is not new, but the hearing of it may help and encourage many. The author clearly enumerates the dangers and difficulties, the sacrifice entailed. Her story is revealing and well worth the reading.

DAVID I. BURKE

Love and Grace in Marriage, by H. Caffarel (Fides. 178p. \$3.25). The priest-author writes a series of meditations to show ways and means toward deepening the life of grace in and through conjugal and parental love. A definitely worth-while book.

Dear Newlyweds, selected and translated by James F. Jr., and Bianca Murray (Farrar, Straus & Cudahy. 268p. \$3.95). Of the many discourses of Pope Pius XII, 79 were addressed to newly married couples. Grouping them under topical headings, the translators have produced a book that is a gold mine not only to those contemplating marriage, but to all who desire to deepen their appreciation of all its aspects.

GERMANY

By Marshall Dill Jr. U. of Michigan Press. 456p. \$4.75

This history of the "land in the middle" is designed to fit into the University of Michigan's *History of the Modern World*, and does so very neatly. As a result, more than half of the book deals with the period after 1914, which means that the Holy Roman Empire occupies but a few pages while the Bismarckian period looms proportionately large. Dr. Dill is commendably objective and seems at home in a vast amount of commentary and source material.

The analysis of events leading to the establishment of Hohenzollern Germany is abreast of modern research, and the account of the development of the German economy is especially judicious and selective. But the discussion of 19th-century German culture leaves much to be desired. There is, for example, no reason for bracketing Hauptmann with Sudermann, except that both wrote plays. Admittedly, a book of this length

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must be compressed, but that is a challenge rather than an excuse.

The second part of the book, which deals with events too recent to permit of final judgment, is notable for a refreshing openness of mind. Though there is understandably no parade of source materials, pains have been taken to get at facts, which are elusive enough in spite of all that is constantly being reported and written. One may quarrel with some of the author's emphases and verdicts, while not being at all sure that one's own represent the quintessence of wisdom.

Dr. Dill is aware of the nature of German resistance to nazism, and his comment on the Catholic opposition in particular is generous. I believe, however, that he somewhat overestimates Bavaria's susceptibility to nazism. Though a good many rabid Prussians were living round about Starhemberg Lake and had some support from the native population, the record as a whole is, as Brecht has shown, rather better than is generally assumed. It is, of course, too early to write a definitive history of modern Germany, but as a tentative approach to that history this volume is more than acceptable. But why an historian should write so atrociously (and appear in print apparently without benefit of much editorial revision) is not easy to surmise. It would not have been too difficult at least to join in wedlock singular subjects and their verbs.

GEORGE N. SHUSTER

LIFE UNDER THE PHARAOHS

By Leonard Cottrell. Holt, Rinehart & Winston. 255p. \$5

This book is not a history of Egypt; for that we must still turn to Breasted's work, which remains, after 50 years, a classic. Instead, Mr. Cottrell vividly reconstructs a cross section of Egyptian life during the New Kingdom. It is the kind of work which offers a reliable introduction to the culture and achievements of Egypt at one of the crests of her history.

The author, a senior writer and producer for the B.B.C., knows his Egypt at first hand and, while not qualifying as a professional Egyptologist, has unquestionably the knack of drawing from scholarly publications a coherent and colorful picture of the Egyptian way of life in the confident days when Egypt ruled the ancient Near East.

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pressed by the unique climatic and topographical features of the land which Herodotus so happily called "the gift of the Nile." Were it not for the life-giving water and silt of the great river, Egypt would quickly become just another dry wadi of the North African desert.

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Mr. Cottrell has skillfully used Egyptian sculpture and painting as well as a literature which includes passionate and tender love songs along with narrative masterpieces like the Story of Sinuhe. By means of these records of antiquity and a good amount of creative but disciplined imagination, he lets us glimpse the daily life of an Egyptian vizier, a soldier, a schoolboy and the surprisingly modern woman of that dimly remembered past. We see the Egyptian in all his strange attractiveness, in love with life, yet so concerned with the next life and his "house of eternity," the tomb where his spirit, or *ka*, would dwell forever. Thanks to Mr. Cottrell's talent, the man we knew only from temple or tomb paintings now seems very real to us. Over fifty pictures add their evidence to a very successful reconstruction of daily life in the land of the Pharaohs.

FREDERICK L. MORIARTY

WAIT FOR THE NEW GRASS

By Henry Birne, St. Martins. 401p. \$4.95

Over fifteen years ago the foot-and-mouth disease, or *aftosa*, reached serious proportions among Mexican cattle, and it appeared likely that animals across the border in Texas would not long be spared if the dread disease spread.

American and Mexican governments joined in the fight, each supplying men for the dirty job of isolating the problem by eliminating the infected cattle. How this was accomplished, with its attendant friction and violence as the peasantry and members of the commission came into conflict, is the nub of Henry Birne's first novel.

Birne writes of what he knows. Like the novel's hero, Birne is a veterinarian who went to Mexico during the *aftosa* outbreak. When he writes about the diseased cattle and the thankless tasks performed by a tiny, dedicated band of men in the face of hostile natives and countryside, he is masterly, indeed.

But, unfortunately, he tries to make

this novel much more than it can be. He has a go at delving into the Mexican character, but about all we are told is that most Mexicans think and speak like lyric poets. While there may be some who share this view, Birne is hardly balanced in his portrayal.

As a man who lived many of the events of which he writes, Birne suffers from remembering too much. Thus, he details for us the internal bickering between commission members, the spying by one member on another, the power struggles, the love affairs of minor characters. Birne gets all these things, and more, off his chest, and probably settles a few old hurts. But the diffusiveness smacks just a bit of cattiness and helps the story but little.

Birne should not be dismissed. He is a man to note and to expect good things from. What he needs is peace and quiet and a few years' more work.

V. P. RENNERT

EXCELLENCE

By John W. Gardner. Harper. 171p. \$3.95

"Can we be equal and excellent too?" This is the problem that sets the tone of this well-written discussion of the conflict between our American educational purpose and the attitudes of many of us toward American education.

The author, president of the Carnegie Foundation, is concerned about what he here calls "the difficult, puzzling, delicate and important business of toning up a whole society, of bringing a whole people to that fine edge of morale and conviction and zest that makes for greatness."

The three-way contest among hereditary stratification, equalitarianism and competitive performance sways us now one way and then another. Gardner believes that the tension between emphasis on individual performance and restraints on it should never be abolished, that only by understanding the implications of each and holding them in balance can democracy retain its vitality.

The need of a constant search for talent requires that education act as a kind of sorting-out process. It would be possible to create colleges with sufficiently watered-down standards to "educate" practically all of our high school graduates, but we must not assume that this would be good either for the nation or for the individual. A high percentage of young people should not go on to college, because the college does not give the kind of education best fitted to their capacities. For these youngsters we must cease to

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regard a college degree as a status symbol, and find for each of them what would individually be his or her best alternative to college.

Gardner stresses a democratic society's need for realizing that there are many kinds of excellence, and for helping each of its members to achieve the excellence of which he is capable. Otherwise, he says, there will be waste on a deplorable scale. Free men must be taught to set their own goals, to cherish "the habitual vision of greatness."

FRANCIS J. DONOHUE

IN PURSUIT OF POETRY

By Robert Hillyer. McGraw-Hill. 224p. \$4.75

No advocate of the tortured phrase and the willfully obscure, Mr. Hillyer here develops with extreme clarity his ideas and attitudes toward poetry and poets.

In a brief, but meaty, foreword, the author relates the poet's initial framing of words to the recurrent rhythm of the planets, the sea and the turning of the seasons. He contends that when one speaks of the literature of an age or a country, one instinctively means poetry, and that comparatively little prose survives beyond its generation. Many may disagree, but from the vantage point of a life dedicated to the writing, study and teaching of poetry and its techniques, Mr. Hillyer speaks with quiet, if reactionary, authority.

A book within a book comprises the second section of *In Pursuit of Poetry*. Here, the author treats of the elements of verse and refreshes the memory of the practicing poet while erecting solid signposts for the novice. Without benefit of fancy, technical terms, the principles of stanzaic forms, the ins and outs of making verse—with apt quotations—are set forth. A survey of the background of poetry in English reveals not only the meticulous scholarship but the natural warmth and affection of the author for his subject.

In the final section, "Poetry in the Twentieth Century," Mr. Hillyer lashes out at the incoherence of Ezra Pound's *Cantos* and the "heartless" poetry of W. H. Auden. Preferring Vernon Watkins's work to that of Dylan Thomas, he mentions as especially significant the poetry of Howard Nemerov, Howard Moss and Richard Wilbur. He leaves us with these lines of Emily Dickinson:

The lips at Hallelujah
Long years of practice bore.

Certainly, Mr. Hillyer has had long years of practice in his art; he was the recipient of the Pulitzer Prize in 1934 for his *Collected Verse* and knows his

subject as few poets do. I admire a man who retains his identity and sticks to his guns in the present welter of literary criticism, and I commend this book to the reader or writer who still finds the simple, uncluttered line of poetry good to read and enjoy for its own sake.

ISABEL HARRISS BARR

The Milky Way Galaxy, by Ben Bova (Holt, Rinehart & Winston. 228p. \$5).

The space thrust is spawning much astronomical literature for the general reader. Free-lance science writer Bova here tells the story of stellar evolution and the structure of our local galaxy. Short sentences, short paragraphs and a journalistic style are used to communicate a good deal of cosmic lore with minimum demands on the inquisitive reader. Neat illustrations, good black print, attractive format.

Man and Morals, by D. J. B. Hawkins (Sheed & Ward. 103p. \$3).

The author refers to this book as "an old-fashioned survey of the field of ethics." After a brief consideration of the nature of man, he plunges into the classic questions of free will, moral experience, law, obligation, reward and character. The final chapters deal with property and the need for a love which goes beyond the demands of mere morality.

Those who only demand that a book be short will be pleased with *Man and Morals*. Everyone else is almost sure to be annoyed. The hopeful beginner will be perplexed by the continual name-dropping and hopping from one subject to another. The expert or advanced student of ethics will be appalled by the lack of clarity and by the author's dangerous oversimplifications.

The Nation's Safety and Arms Control, by Arthur T. Hadley (Viking. 160p. \$3).

This is not a plea for disarmament but a rationale of arms control that might bring world stability amid the balance of terror. The author argues for secure deterrent power coupled with effective inspection systems. At the same time, the treatment is comprehensive enough to allow the reader to form his own judgment on how we must tread the path of safety between the extremes of national suicide and abject submission. There is a full bibliography and a glossary of the jargon of nuclear war. Very informative in brief compass.

An Evil Tree, by Agnes Murphy (Bruce. 116p. \$1.25).

This is the story of the nature and objectives of world communism from

Marxian seed to the rank blossoms of the future millennium. A second part sketches Marx, Lenin and Stalin. Section three outlines Communist plans for taking over youth in America. The book is designed specifically for teenagers. Readable; strong moral tone; rather full bibliography. A call for enlightenment and counteraction. Good.

THE SECRETARY OF STATE

Ed. by Don K. Price. Prentice Hall. 200p. \$3.50

"It is comfortable to be able to think in simple clear-cut categories, and disturbing to have them upset by the ruthless course of events. In thinking about foreign affairs, Americans have been going through some such shakeup." So concludes Don Price, the editor of this fascinating introspective study of the modern-day Secretary of State. He is, of course, correct. This volume, authored by six experts under the aegis of Columbia University's well-respected American Assembly, attests to this distance and to the fantastic complexity of current foreign policy.

From the experience of contributors like President Kennedy's Assistant Secretary of Defense Paul Nitze former Secretary of State Dean Acheson, Harvard professors Robert Bowie and Yandell Elliott, plus ex-State Department consultants Henry Wriston and John Dickey (both of whom also happen to be college presidents), one gets the clear and somewhat frightening picture of the diversity and difficulty involved in directing our overseas affairs.

A bitter but popular saying in the Foreign Service has it that "the Department of State has no constituency." Reading Dr. Elliott on the "Secretary and Congress" or Acheson on "The President and the Secretary of State," you can see why, for, as Paul Nitze points out: "The object of our foreign policy is basically defensive." It is to contain the Soviet bloc. Further, he argues, it appears that prestige is the most important tool of foreign policy. None of these painful realities are popular with a people used to victory and the unconditioned triumph of the hometown team by at least ten baskets. Small wonder the Department lives under an almost perpetual cloud.

The book deserves a hearing because it manfully treats with the practical, central and largely unsolved issues which now squarely confront Messrs. Kennedy and Rusk. Whether the problem is the quality of the Foreign Service or the enthusiastic role of Congress in foreign

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AMERICA'S JESUIT EDUCATION SERIES spotlights



Rhodes Scholar Brian Daley, '61, (right) and Woodrow Wilson Fellow Edward Gottman, '61, are pictured with the director of the Fordham College Honors Program, Rev. Joseph R. Frese, S.J., after having received notice of their awards.

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With emphasis principally on literature, philosophy, theology and the students' major fields, assignments are tailored to inhibit tendencies either to overspecialization or dilettantism. Individual scholarship is stressed. Members are encouraged to probe, to ponder, to question and to express themselves, both verbally—at student-led seminars and regular meetings with tutors—and in writing, in reports based upon original research.

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KEY TO ABBREVIATIONS

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AE	Adult Education		Languages and	RT	Radio-TV
A	Architecture		Linguistics	S	Social Work
C	Commerce	IR	Industrial Relations	Sc	Science
D	Dentistry	J	Journalism	SF	Sister Formation
DH	Dental Hygiene	L	Law	Sp	Speech
Ed	Education	MT	Medical Technology	Sy	Seismology Station
E	Engineering	M	Medicine	T	Theatre
FS	Foreign Service	Mu	Music	AROTC	Army
G	Graduate School	N	Nursing	NROTC	Navy
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E-25

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affairs or the sheer management burden of running a business with 300 branches in 90-odd countries, this worrisome introduction gives disquieting pause.

No firm solutions to the Secretary's burdens are offered; the authors are much too experienced for that. But the conclusion, as set forth in the Assembly's "Memorandum to the next President of the United States," issued last fall, urges the fullest support in policy co-ordination, in public approval and in quality of service be given the man upon whose shoulders the daily task of preserving our security rests—the Secretary of State. This, surely, is the least we can do.

ROBERT FINLEY DELANEY

THE IMMORTAL LOVERS: Heloise and Abelard
By Marjorie Worthington. Doubleday.
238p. \$3.95

Certainly the story of Abelard and Héloïse will never grow tired for the telling. "Immortal lovers," they have, from the very first generation after their deaths in the 12th century, inspired a library of reflections—philosophical, religious, literary, social, or just plain romantic.

To get the simple chronicle of their star-crossed lives, this latest addition to the library is about as good as any. Miss Worthington has given us a pretty accurate picture as far as dates and names are concerned. But, in a way, it might have been better if she had simply condensed this factual matter into an encyclopedia article. She might thus have avoided a rather spotty attempt at interpretation. Her background familiarity with the 12th century is hardly adequate for the task she assigned herself.

Her treatment, for instance, of the problem of universals—without an understanding of which neither Abelard's peculiar significance nor the Church's reaction to it is really comprehensible—amounts to a single paragraph (p. 32), which inexplicably repeats the business about angels on heads of pins! Not, of course, that she had to go deeply into this or any other compartment of "the medieval mind"; but it would have helped if, recognizing her limitations, she had occasionally reminded us not only that her judgment of Abelard and Héloïse is different from, say, St. Bernard's judgment, but also *why* it is different.

The denouement of the fateful story is, I think, the best managed part of the book. We finally establish contact with the aging couple. The curiously anachronistic delineation of their character

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that the author labored over in the earlier part now yields to a wisely chosen transcription of their own words. The famous correspondence of those later years is largely intact here, and so at last we can see something at first hand of the terrible tragedy of this too human love.

If "the immortal lovers" found, as we may hope, redemption in the end, their latest biographer finds a similar grace. Despite her deficient psychological and historical sense, her occasional lapses in detail and her pedestrian prose, she shows an earnestness and sympathy that never flag, and so merits the modest mention that any future telling of the story of Abelard and Héloïse may accord her.

ROBERT I. BRADLEY

CHARLES FRANCIS ADAMS, 1807-1886
By Martin B. Duberman. Houghton Mifflin. 525p. \$7.50

Charles Francis Adams has been the forgotten man in the Adams family, for this oversight his heirs must accept the blame. One son, his namesake, published a minor biography of his father in 1900, but restrictions on the family papers have prevented scholars from studying and portraying this extraordinary person, who had the unique experience of being the son and grandson of a President and who bore the burden, once his two elder brothers died, of prolonging a great American family name.

The prominence of his sons, Henry, John Quincy, Charles Francis and Brooks, has told us how well he preserved the name of Adams. And diplomatic histories of the Civil War have always paid Charles Francis Adams high compliments for his brilliant career as American Minister to London. Nevertheless, he has remained a shadowy figure. Now, seven years after the restrictions on the papers were lifted, we have a biography which does him justice; it is scholarly (20 pages of bibliography, 35 of notes), readable, discerning.

A biographer is faced with many problems in portraying Adams, and the major one is his disappointing political career. Adams was well qualified and ambited political office, yet he held few elective posts, the highest being a seat in Congress, won when he was 51 years old. The author explains in a masterly fashion why this was so. Adams, burdened with an overwrought Puritan conscience and a great family name, feared failure and frequently decided he could best succeed in the field

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of letters. But his conscience would not allow him to ignore politics nor adjust to the American party system. Adams wanted political office without soliciting it. Fortunately, Secretary of State Seward saw his potential as a diplomat, and Lincoln reluctantly consented to send him to London.

This biography suffers from one serious defect. Adams' family life and his influence over his four prominent sons are neglected. We are told in passing references that his affections were entirely reserved for his family, but the statement is not sufficient. His son Charles Francis gives a contrary impression of his father, and this impression, if unfair, should have been corrected by a chapter on his family life. Adams himself would like the biography as it is; the privacy of his home was barred to contemporaries and he would not concede that posterity had acquired any title to invasion. This is a very good biography of one who was probably the last Puritan and it will long remain the standard life. But many readers will want to know if the last Puritan was also a man of warm affections.

WILLIAM L. LUCEY

EARNEST VICTORIANS

By Robert A. Rosenbaum. Hawthorn. 384p. \$7.50

One of the saddest bits of evidence collected by the Select Committee of the House of Commons in 1832 was that poor factory workers had no clocks. After a 17-hour workday, small children would walk two miles from a mill, arriving home between ten and eleven in the evening. They would be called up at two in the morning because parents would mistake moonlight for daybreak. Arriving too early, the children would have to stay at the mill door, shivering in the cold, until the manager opened it.

Children of seven or eight were brutally treated in the early years of the Industrial Revolution. But it is a great pity that they had no clocks. Life would not have been quite so unbearable if they could have slept a few more minutes each day.

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who would not say a very foolish one."
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JOHN J. O'CONNOR

THE LOVE OF LEARNING AND THE DESIRE FOR GOD

By Dom Jean Leclercq, O.S.B. Fordham
U. Press. 367p. \$5.50

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be called "pre-scholastic"—from the ninth to the 13th centuries—the incomparably learned medievalist introduces the reader to a viewpoint all but lost in our modern world. Yet the very terms we use in countless spiritual writings are shown to stem from St. Gregory the Great, whom the author calls the "Doctor of Desire," and who was the link between the patristic age and the monastic culture of the Middle Ages.

In Gregory is found the crystallization of the early Benedictine ideal of learning—for the single purpose of being able to "understand and taste" the Word of God. Only thus can the soul enjoy the "paradise" (of the monastery), which is but a prelude to the eternal Paradise.

Perhaps at no time did Christian education have such clear-cut purposes and such obvious means to achieve its goal. Latin was essential (was it not the language of the Bible, the Word of God?), and hence the writing of grammars and the study of them became a joyous duty. When the Psalms were found to provide insufficient foundation, the classical authors of antiquity were seized upon. But, according to Dom Leclercq, the monks developed their own peculiar technique for this. The pagan authors were studied with an "optimism" which necessitated an allegorical interpretation. This "optimism" consisted in "thinking that everything true or good or simply beautiful that was said, even by pagans, belongs to Christians."

As a consequence, since these authors said "nothing but what was good and with good intentions," it was frequently necessary to discover allegories—even at the cost of some forcing of the meaning. Ovid, for instance, was presented as a moralist whose intention was "to counsel legitimate love and marriage." The author drily remarks that such judgments doubtless would have been a surprise to Ovid himself. But for the monastic students the important thing was to use the works as Christians and find in them good for their souls.

The ordinary reader unacquainted with monastic literature may be somewhat overwhelmed by the wealth of allusions to obscure writers and abbots. The author, however, provides 67 pages of notes documenting his statements and providing sources for further study. In addition, the publisher has added to the value of the book for scholars by including a list of 20 other books by Dom Leclercq, as well as 247 articles on various facets of the general theme treated in this present work.

DARRELL F. X. FINNEGAN

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X. FINNEGAN

PRIL 8, 1961

DANIEL MORGAN: Ranger of the Revolution

By North Callahan. Holt, Rinehart & Winston. 342p. \$5

It is extremely difficult to write the biography of a legendary hero. The difficulty of the task is doubled when important documents are unavailable. It is difficult enough to distinguish fact from legend, and the absence of documents induces one to rely too heavily on hearsay.

This is particularly true of Daniel Morgan. He achieved brilliant success at Cowpens—one of the great American victories of the Revolution. His defeat of Tarleton was a classic in American strategy; even a parsimonious Congress awarded Morgan a gold medal for that achievement. Unfortunately, Cowpens cast around the hero an aura which even now it is difficult to pierce. We tend to read Cowpens back into everything Morgan did. But not even a military victory should deprive Morgan of his frontier personality. I fear legends—and Cowpens—have given us a McGuffey Reader hero.

North Callahan has not been completely successful in rescuing Daniel Morgan from the legends surrounding him. Perhaps it is not possible in the absence of a body of first-rate documents. But perhaps a more critical appraisal of the few sources would have helped this biography.

JOSEPH R. FRESE

THE SPAIN OF FERDINAND AND ISABELLA

By Jean Hippolyte Mariéjol. Transl. and ed. by Benjamin Keen. Rutgers U. Press. 429p. \$7.50

There is a vast literature in English, to say nothing of Spanish, about the Golden Age of Spain and particularly about the Catholic Kings, Ferdinand and Isabella. It includes the older classics of Prescott and Merriman and important recent volumes of Morison on Columbus, and Earl Hamilton on Spanish economic history. To it is now added an English translation of a famous French work that was originally published 75 years ago. This is a relatively brief yet fairly comprehensive topical survey of political, diplomatic, social and intellectual developments in the Spain of Ferdinand and Isabella. Especially notable are the chapters on the court, the towns, literature and the fine arts.

As might be expected, a book published seven decades ago needs considerable revision in the light of present

knowledge and interests, and the need is at least partially met by Mr. Keen's valuable preface, notes and glossary of terms and persons. His translation is adequate, though a bit too literal (why render "Alfonso the Wise" as "Alfonso the Sage"?). Both Mariéjol and his editor are too uncritically laudatory, I think, of the achievements of Ferdinand and Isabella. It is proper, of course, to praise the conquest of Granada and the discovery of America. But the emergence of Spain "from her medieval isolation" did not begin in the 16th century. Long before then, Castile had been closely tied by royal marriages to

England, while Aragon had a Mediterranean empire embracing Sardinia, Sicily and posts in Greece; both had many contacts with France, some with Germany, and constant ones with the papacy; and the shrine of Santiago de Compostela and the University of Salamanca attracted multitudes of medieval pilgrims and students from all over Western Europe. Christian Spain was then, as now, an integral part of Catholic Europe.

Mariéjol did not indicate, nor does Mr. Keen supply, what we can now perceive as serious flaws in the work of Ferdinand and Isabella. For however



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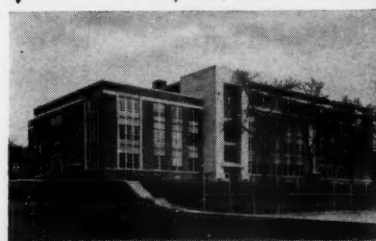
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well intentioned and intellectually gifted they were, and however externally brilliant their reigns, they paved the way to some of Spain's later misfortunes. They interrupted and reversed the medieval trend toward parliamentary government and individual liberties, and they inaugurated a royal despotism that has been attended by recurrent revolts and military repressions. Likewise their ardor for centralization and repugnance to federalism served to stimulate rather than allay the Catalan and Basque nationalisms which have plagued modern Spain.

The two rulers also abetted the trans-

formation of the nobility from a useful and responsible class, such as the English nobility has historically been, into a court nobility, like the French of the Bourbon monarchy, whose loyalty and subservience were assured by grants of sinecures and large landed estates. Thereby the gulf was widened between rich and poor; and the economic policies pursued by the crown, combined with the costly foreign wars resulting from Ferdinand and Isabella's marriage of their heiress to Philip of Hapsburg, made the poor in a naturally poor country ever poorer. And it was the Catholic Kings who chained the

Church to the State, setup and used the Spanish Inquisition for political purposes, expelled the Jews and persecuted Christian as well as Moorish "suspects." Religio-political fanaticism was novel in Spain, but so great was the prestige of Ferdinand and Isabella that it long outlived them—with very unfortunate consequences for Spain and for Spanish America.

CARLTON J. H. HAYES

THE QUEST FOR EQUALITY

By Robert J. Harris. Louisiana State U. Press. 172p. \$4

This volume is primarily good constitutional history with a fair share of American political theory mixed in. Prof. Harris has a reputation for sound, objective scholarship, and this latest effort will only tend to enhance his standing. He is professor of political science at Vanderbilt University, but he has never allowed the environment of the South to color in any way his thinking or his writing.

The seekers after equality have been active through the centuries and especially vigorous in America since its discovery. The Reconstruction Era, and the coming of the Fourteenth Amendment, with its expressed guarantee of equality to all men, and with this guarantee backed by a likewise expressed grant of power to Congress to enforce its provisions, represented a high point in this ages-old fight. It is the story of this Amendment that this book sets forth.

There is an examination of the circumstances surrounding the introduction of the Amendment with an attempt to determine the intentions of those who put it on the books.

The evidence in the debates with respect to the scope of Congressional power to secure the rights of persons and to enforce the equal protection clause is inconclusive, and its weight is perhaps on the side of those who would confine Congressional power to legislation corrective of unequal State legislation, partial administration of State laws, or failure to enforce them at all.

In the remaining chapters of the book, Prof. Harris reviews the development of the Fourteenth Amendment's equality provision through Supreme Court interpretation. As might be expected, most of this coverage is of the period since 1935, but there is ample reference to the prior years when, as a chapter title notes, the equal protection clause was used chiefly as a shield

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for economic and other interests. During this period, the case of *Plessy v. Ferguson* comes in for examination and condemnation as "a compound of bad logic, bad history, bad sociology and bad constitutional law."

The final chapter deals with the treatment of the segregation problem particularly, but not exclusively, in the field of education. The coverage of the court decisions is good and presented in a manner that should prove easy reading even for the nonprofessional reader.

Prof. Harris thinks there has been much progress toward true equality in recent years, although he is critical of President Eisenhower's reticence and lack of aggressiveness in the matter. "With neither the President nor Congress having a policy or a plan for meeting the constitutional crisis in race relations, the burden of implementing the Supreme Court decision has fallen almost exclusively on the Federal judiciary, and primarily on the United States district courts." This, the author notes, has been an inefficient method.

The book has an index of cases and a subject index.

PAUL C. BARTHOLOMEW

POWER AND RESPONSIBILITY

By Romano Guardini. Transl. by Elinor C. Briefs. Regnery. 104p. \$3

The questions Msgr. Guardini here brings before his audience are the profound, root questions that every age must ask itself, and most emphatically our own age. If in this quick survey of human history a mere counting of man's wrong deeds were compared with his right acts, Guardini's checkerboard would have more dark spaces than light ones. Some would not agree with his tally, but he makes a strong case.

The great German theologian, however, is concerned with far more than a historical numbers game. His aim is to paint the contemporary world in as unflattering a way as the gloomiest pessimists will allow—and then insist repeatedly that there is a real, a Christian, basis for hope.

Power, he says, is not to be feared. It is the totality of man's tremendous energies, combined with his awareness and will to work out the world's salvation in accordance with the plan of a personal God.

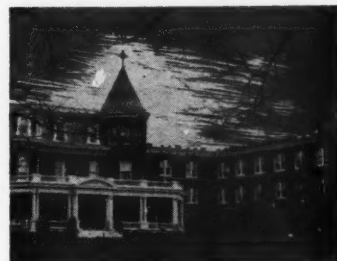
The "modern world" is passing, just as the medieval and ancient world passed. The curtain has been raised on a new era—as yet without name. We still have the modern world's heritage of an ungoverned technology, its tend-

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ency to disregard man's personality and its awesome potential for universal destruction. Nevertheless, we are reminded, "Power awaits direction."

This direction can only be exercised in freedom by man as a businessman, farmer, priest, artist or ruler, and not in the freedom of an atheistic existentialism; the freedom of a man who has learned from the Bible his mission from God to fill the earth and subdue it. For this a change of heart (*metanoia*) is needed. Nothing will avail "unless the ordinary man feels that the fate of the *res publica*, the common cause of human existence in freedom and dignity, lies in his hands."

To achieve this magnificent goal, person after person must exercise personal responsibility in small matters and large, not being suspicious of technology but acting in harmony with it. He must be "apart" from the world, holding himself well in hand, learning to accept suffering, respecting the true nature of all men and things. Above all he needs a realistic piety that does not withdraw into itself but rather achieves salvation through the hard knocks of daily living. "It is an utopia, yes, but possibly of the right kind."

The brevity of *Power and Responsibility* forces Guardini to cut off fruitful digressions as soon as they appear. But a thoughtful reading pulls one back to the easily forgotten absolutes which undergird our existence in a world menaced by "the bomb" and other dangers.

RICHARD ARMSTRONG

SOVIET FOREIGN POLICY AFTER STALIN

By David J. Dallin. Lippincott. 543p.
\$7.95

THE KHRUSHCHEV PATTERN

By Frank Gibney. Duell, Sloan & Pearce.
280p. \$4.95

Dallin and Gibney are in agreement about the basic direction of Soviet foreign policy in the Khrushchev era. Since he assumed control over Soviet foreign policy a few years ago, Khrushchev has used new methods to win new friends in new lands, while faithfully clinging to communism's traditional enemies and targets. He no longer tries to woo or conquer Europe: his audiences are the uncommitted, neutralist, underdeveloped and emerging nations on three continents. To win them over to communism, the new Kremlin boss talks of space ships, economic statistics and the Soviet anti-colonialist record rather than of Com-

munist ideas and ideals. He is even willing to question the inevitability of wars and violent revolutions, while he boasts of the Soviet military might. Despite the legacy of Stalinism, despite Hungary and the Pasternak affair, Russia's prestige has grown beyond expectations.

At the same time, Khrushchev's real dialogue is with the United States and, indirectly, the "capitalist system" at large. He alternates threats with an aggressive waving of the banner of peace. The spirits of Geneva and of Camp David "coexist" or alternate with "brinks of war" and other weapons in the arsenal of the "protracted conflict."

Here the similarity between the two books ends.

Dallin's detailed and well-organized study may be regarded as a textbook, although it does not have the usual apparatus of detailed references and bibliography. Footnotes are held down to a minimum. The author frequently refers to "D Papers," i.e., to sources which cannot be divulged at the present time. He begins by discussing the main features of Stalin's foreign policy, then turns to the description of the effects of Stalin's legacy on the political objectives of the successive leaderships. Finally, he analyzes Khrushchev's own policies.

Dallin is an experienced researcher and a veteran student of the Soviet regime who is regarded as one of America's best experts on Soviet foreign policy. In his new book we find a very able, objective and almost complete account of the main trends and events in recent Soviet foreign policy; some interesting new material; shrewd observations and significant conclusions; along with Dallin's somewhat heavy, uninspired prose and an occasional tendency to take journalistic reports at face value.

Dallin's book should be carefully read by all those who expect that Soviet foreign policy will change in any significant way within the near future.

Gibney's study is altogether different. The story of foreign policy under Khrushchev serves him as the backdrop for a very readable and, on the whole, quite accurate description of the workings of the new, "softsell" approach in the international Communist movement. But Gibney writes as a crusading and slightly impatient journalist who "knows the score" as well as the answers and who believes he can dispense with supporting evidence. In a 63-page appendix, the author sums up the status of the Communist movement in 67 countries. Gib-

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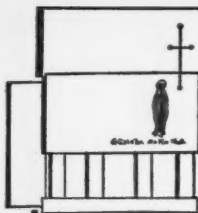
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ney calls J. P. Sartre a "useful idiot" and Fidel Castro "the only beatnik in charge of a whole government"; but his main argument is sound and his reporting generally reliable.

SERGE L. LEVITSKY

CONFESSIONS OF A CONFORMIST

By Morris Freedman. Norton. 224p. \$3.95

Despite several interesting and useful chapters (on education; small-town vs. big-city living; the dangers of scientists getting out of *their* orbit), the central thesis of this book is commonplace, its treatment is tiresome and, in the end, it betrays the author into making a number of foolish statements as he tries to reinforce his argument and, on occasion, to amuse his readers.

The thesis is that self-confessed non-conformists are frequently of the "mechanical" and "professional" kind—a shallow, arrogant, pretentious lot who only posture at independence of thought and judgment since they often imitate each other with the same unthinking, unreflective blindness of the conformists.

This is a thesis beyond cavil. But it can hardly justify book-length explication, and it certainly does not justify Mr. Freedman's strained apologia for the commercialized, false and tawdry items in American life which no intelligent person, regardless of his position along the conformity-nonconformity spectrum, would find worth even one shrill cry of defense.

Advertising, *Life*, soap operas, jazz, sports are not to be condemned out of hand, announces Mr. Freedman with the triumphant and slightly smug air of discovery. In fact, he thinks *Life* is "all right," he enjoys the Burma Shave signs along the highway, and he finds in much of our advertising copy pleasures akin to those derived from reading Marvell and Marlowe.

Mr. Freedman wants to be sweetly reasonable and to avoid the extremes of conformism and nonconformism, but sometimes he tries too hard and the result is one of nimble ambivalence. Thus "the danger of intransigent non-conformism seems to me greatest at this moment in [education]; nonconformist opposition may yet do as much damage to American education as the educators themselves have done—although I concede it would probably take nonconformism a long time to establish a record of equal harm."

Occasionally the author's polemics are cheap, as when he is "struck," in a lecture by Robert Hutchins on the conforming "interchangeable" man, by the neatness, erect bearing, three-button

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blue suit and "interchangeable" appearance of Mr. Hutchins himself. If Mr. Freedman cannot make the distinction between a man's thought and his dress, if he is distracted from the thought by the apparel of the thinker, then he is unqualified to write about the matter. If he *can* make the distinction, he is patently insincere. Incidentally, the author as usual, protects himself: "I agreed with much of what [Mr. Hutchins] said."

Mr. Freedman spends a great deal of time talking about the "dangers" of nonconformism. Perhaps one of its chief dangers, or at least its most interesting characteristic, is that it induces its critics to emulate the worst faults that can be catalogued from its excesses.

DONALD McDONALD

THE WATCHMAN

By Davis Grubb. Scribner. 275p. \$3.95

Perhaps *The Watchman* is best described as "Wyatt Earp" with Freudian overtones. And that, as devotees of Channel 7 will be the first to admit, gives it all the potential of a pretty good yarn. There's only one hitch: Earp's latter-day incarnation, well-intentioned though he is, has too much Freud and too little Wyatt.

Everything gets off to a fairly good start. There's an execution on page 15, and a prophecy on 17: "There'll be the blood shed of one of your town's own before the rising of the sun," predicts the murderer's widow. And, with the sound of *High Noon* in the background, we are presented with a foretaste of what's to come.

When young Cole Blake, suitor of Sheriff Luther Alt's daughter, is done in by persons unknown, it looks as if things will just settle down to a good old-fashioned game of western cops and robbers—cowboys and Indians being out of style. But, this being 1961, Mr. Grubb has weightier things on his mind. The publishers call it a "dark tangle of events and human emotions." Dark and tangled the things are; but *human* emotions?

It seems the trusty sheriff has two daughters, one "good," one "bad." And that Jason Hunnicutt, something of a young-man-about-town, has two girls, one of each kind. Obviously, the same girls. Since the good sheriff doesn't approve of all this, and sets out to protect everybody's honor, it figures things will get pretty sticky. Mr. Grubb isn't one to shun the predictable. At least not in this case.

Jill—she's the good one—is the subject of the sheriff's greatest solicitude.

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And, one is forced to admit, with good reason. Raped in infancy, she has been taken from town to town by her father in an attempt to flee those who would "court" her in later life. Or so Mr. Grubb would have us believe. But, since that would be pretty cut and dried, he throws in another angle: it seems the otherwise estimable sheriff has been polishing them off right and left with his trusty revolver—hence the flight.

But that's where Mr. Freud really enters. Daddy is actually only protecting daughter, who's been up to all the untoward gun-play. Just to keep things humming, she keeps it up. Mr. Grubb winds up with four corpses—plus a dead white dog—not to mention a pretty wild (and wide) assortment of psychiatric case histories. This, I suppose, is a psychological western. His theme—well, probably—is something about "the prisoner's name is We. Any aliases? . . . The prisoner We has committed the majority of his crimes under the alias Them." It's all very profound. Likewise very pretentious and unconvincing.

CATHARINE HUGHES

NO LONGER AT EASE

By Chinua Achebe. Obolensky. 170p. \$2.95

THE FORBIDDEN MAN

By Gina Allen. Chilton. 352p. \$4.95

When the Progressive Union of Umuofia in Eastern Nigeria voted £800 to send the brightest boy in the village off to England to study law, they expected him to return, pay back the loan in four years, and handle all their land cases against their neighbors. But Obi, who had a mind of his own, "read English" instead of law, and when he returned became a civil servant in the capital city of Lagos.

Obi had his own theory about how to deal with corruption in the civil service: get rid of the unqualified older men who were in it through bribery and replace them with qualified men. Others shrugged it off; the secret of success was to know how to go about it and not get caught.

Unfortunately Obi, and the Progressive Union, find that the white man's education does not protect him from the white man's vices. Obi falls from grace—or is it by association?—and when the book opens he is about to be brought to trial, with everyone wondering why he did what he did. The reader wonders whether Obi is more sinned against than sinning. For the question is whether or not one culture

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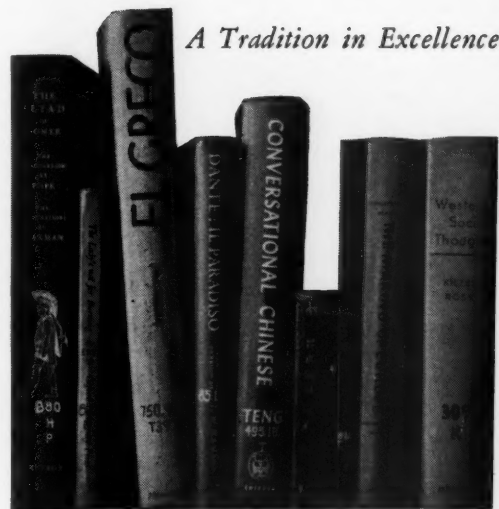
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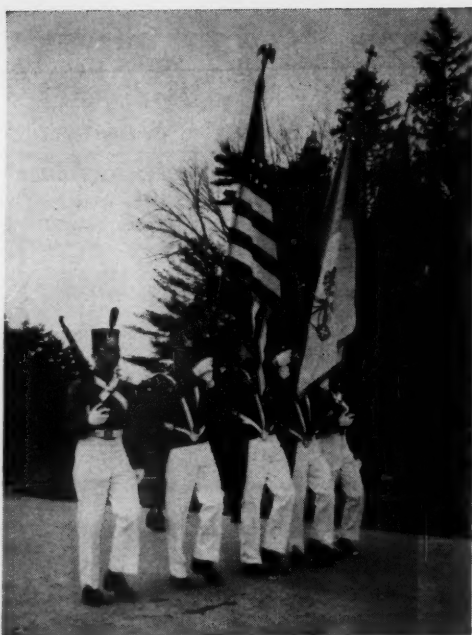
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is better than another. Obi had a fierce pride in his own heritage, and he wished that the people among whom he had been sent to study for four years could come to Umuofia "and see men and women and children who knew how to live, whose joy of life had not yet been killed by those who claimed to teach other nations how to live."

Achebe is a word-artist; he writes with a trenchant economy. His comment is made swiftly, peppered with a wry humor and a subtle irony.

No such distinction raises *The Forbidden Man* by Gina Allen from the run-of-the-mill novels about the plight of the Negro in America. In the Southwestern town of Guadelupe, Eli Alexander, a Negro teacher, fights for his right to teach in an integrated high school which has an all-white faculty. The book says again what everybody knows: that an act of the Supreme Court is not enough to guarantee the Negro the full exercise of his rights. Eli's suffering is real enough, not only from the white opposition, but also from his own faint-hearted kin and neighbors who resent the added burdens his determination to be recognized as a human being brings upon them all. But the characters are stereotyped and the situations too contrived.

FORTUNATA CALIRI

CHRISTIAN BEGINNINGS

By Jacques Zeiller. Hawthorn. 184p. \$2.95

This volume of the Twentieth Century Encyclopedia of Catholicism deals with the history of the primitive Church down to 313 A.D. when the era of persecution was succeeded by one of co-operation between the Roman Empire and the Christian Church.

With an admirable skill born of his long study of the technical questions involved in early church history, Prof. Zeiller has written a splendid account for the nonspecialist. Such summaries are often dry and schematic, and leave the reader with the impression that the life of the period is little more than a calendar of dates, a summary of problems or a collection of ideas.

The present work has avoided these difficulties in notable fashion. Prof. Zeiller has illuminated his account by liberal quotations in translation from the original documents. These documents illustrate and confirm his account—but they do more. They communicate to the reader the spirit and mind of the early Christians. They show what their attitude to life was, how fully they were committed to the worship of God, how

(Continued on p. 118)

Reviewers' Roster

CHARLES F. DONOVAN, S.J., is dean of the School of Education, Boston College.

EDWARD J. POWER, professor of education at the University of Detroit, is author of *A History of Higher Catholic Education in the United States* (Bruce, 1958).

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JAMES A. BRUNDAGE, associate professor of history at the University of Wisconsin, is author of *The Chronicle of Henry of Livonia* (reviewed this issue, p. 92).

JOSEPH F. MULLIGAN, S.J., is chairman of the Physics Department, Fordham University.

JOSEPH P. DONOVAN, S.J., is professor of history at Seattle University.

MSGR. JOHN M. OESTERREICHER is director of the Institute of Judeo-Christian Studies at Seton Hall University, Newark, N. J.

THOMAS A. WASSMER, S.J., is professor of moral philosophy at St. Peter's College, Jersey City, N. J.

GEORGE N. SHUSTER is assistant to the president at the University of Notre Dame.

FREDERICK L. MORIARTY, S.J., is professor of Old Testament at Weston College, Weston, Mass.

ISABEL HARRISS BARR, poet and critic, is a frequent contributor to *Spirit* and other journals.

DARRELL F. X. FINNEGAN, S.J., is professor of education and chairman of the Department of Education at Loyola University, Los Angeles.

CARLTON J. H. HAYES, professor emeritus of history at Columbia University, is author of many books, including *The United States and Spain* (Sheed & Ward, 1951).

RICHARD ARMSTRONG, M. M., a graduate of Columbia University's School of Journalism, is assistant director of The Christophers.

DONALD McDONALD, editor of the *Marquette Magazine* (Marquette University, Milwaukee), is editor of *Catholics in Conversation* (Lippincott, 1960).

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(Continued from p. 116)

much religion was a vital part of their daily lives. The New Testament, the Didache, Cyprian, Origen, the Acts of the Martyrs, the Apostolic Constitutions, the Prayer Book of Bishop Serapion are all laid under contribution to throw light on the nature of early Christianity and the way of life of the early Christians.

This procedure has the happy result of showing how deep was the life of prayer that the early Christians led. One can almost feel the ardor of the love of God which burned in them. One can see how they put the things of the unseen world and the world to come far above advantage in this life. The reader will certainly be moved to join the Christian from Syria of long ago as he prays: "We beseech thee, O Lord, for thy holy Church from one end of the world to the other, which thou hast acquired by the precious blood of thy Christ: keep it unshaken, sheltered from storms, till the end of the ages."

CHARLES P. LOUGHRAN

NORTHWEST BY SEA

By Ernest S. Dodge. Oxford U. Press.
348p. \$6.50

Four hundred and eighteen years, two hundred ships, thousands of men (hundreds of whom died) and uncounted wealth were expended in a compulsive search for a northwest passage across arctic North America to the shimmering treasures of the Portuguese Indies. John Cabot headed the long line in 1497; but not until Roald Amundsen sighted Nelson Head on Banks Island, Aug. 26, 1905, did anyone sail from the Atlantic to the Pacific through the ice-choked sea.

Brave deeds and sturdy men from many countries crowd the pages of the record. English, Portuguese, French, Dutch, Danes, Norwegians, Spaniards and Americans sought for the way through the frozen sea. Creeping along strange shores and grinding against walls of ice, merchants, traders, whalers and explorers risked their lives; many lost them.

Death by freezing, death by drowning, death from scurvy, death from accident, death from carelessness—death was near to each audacious ship. Jens Munk, for instance, with 85 men of the *Unicorn* and the *Lamprey*, set out in 1619 to explore Hudson Bay for Denmark. Sixteen months later, Sept. 21, 1620, three survivors reached Norway in the battered *Lamprey*. They had watched scurvy kill their companions

before the three worked their little ship through Atlantic "icebergs, gales and wild storms."

The powerful Canadian icebreaker, *Labrador*, deep in draft and of 6,500 tons displacement, that crunched her way from East to West to circumnavigate North America in a continuous voyage in 1954, was a far cry from more perilous days. And even more removed was the U.S. nuclear-powered submarine *Nautilus*, slipping noiselessly under the icecapped Arctic Ocean to emerge off Greenland on Aug. 5, 1958.

Mr. Dodge has blended scholarly research, accurate maps and graphic writing into this exciting story of four icebound centuries.

WILLIAM N. BISCHOFF

NIGHTS ARE LONGEST THERE

By Zenaide Bashkiroff. Holt, Rinehart & Winston. 280p. \$4.95

The "white nights" of Leningrad are famous. That they can be long also is a physical fact. But the emotional length of the night, especially the night of terror, hunger, fear and uncertainty, remains especially vivid in the memory of a child.

There is a dark theme running through the pages of this sensitive recollection of a wellborn Russian girl. The revolution of 1917 might have swept her, as it did thousands of others, into the dustbin of history, had not the dogged persistence of her father sent her out of the country. Here she tells the story of the years when Russia went from light into darkness.

Zenaide Bashkiroff was nine years old when the Bolsheviks proclaimed all power to the soviets. She survived the first chaotic years on her grandmother's estate. By the time her father returned from German captivity after World War I and had established contact with relatives abroad, she had lived many more than the five years torn from the calendar. From sumptuous abundance to practical starvation and destitution in the name of the revolution—a gamut no parent wishes for a nine-year-old—was the tumble the author took. The value of her story lies in the fact that there is no theorizing, no blame or praise, defense or condemnation. This is what happened—she was in the midst of it.

In later years, residing in Ireland as Mrs. Burke, she must have lived those days over again. There must have been long conversations, reading and evaluation. But none of this, unfortunately, appears in the story.

Perhaps more history should be written as seen through the eyes and emo-

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tions of children. Such an approach shows, better than Soviet statistics, just what the Communists have spawned on the earth. God gave mankind the night for rest, but man remade the night into a thing of terror. This is a sensitive, simple book well worth reading.

WALTER C. JASKIEWICZ

DIGGING UP AMERICA

By Frank C. Hibben. Hill & Wang. 325p. \$5

Here is a book to create and hold interest by painting a clear, broad picture of the present knowledge of the origin and history of the natives of the Western hemisphere. The author, an experienced writer in popular archaeology and professor of anthropology at the University of New Mexico, has followed an orderly sequence in his book. The orientation of his earlier chapters is chronological, while later chapters are arranged along geographical and cultural lines.

Throughout, Mr. Hibben manages quite successfully to re-create the circumstances and something of the thrill of the key discoveries, such as cowboy McJunkins' finding of the Folsom site, more than 10,000 years old, in New Mexico; Dr. Herbert Dick's discovery of ancient maize in the Bat Cave—also in New Mexico; and Ales Hrdlicka's chance acquisition of old ivory carvings from itinerant Eskimo boatmen that led to the discovery of the old Bering Sea culture.

Hibben's early chapters deal with the origin and age of men in the Americas. He sees them descended chiefly from Asiatic Mongoloids who came into North America by way of the Bering Strait or the continuous land mass that existed there before ocean water had replaced polar ice caps.

Hibben treats the knotty problem of interpreting the age of the oldest known skeletal remains. He believes evidence favors an age of more than 25,000 years for the first Americans.

There follow interesting chapters on the development of agriculture, the mystery of the mounds, the Missouri River Basin Survey's revelations of the Plains Indians' shift from agriculture to hunting, the apartment-building, basket-weaving tribes of the Southwest, Eskimos of the Arctic Circle, the populous and stupendous Mexican civilizations, and the South American Incas and their predecessors.

The author charitably avoids professional jargon, thus providing an excellent orientation for the beginner. The work is well illustrated, though there

could have been a closer wedding of text and plates.

Like Prof. Hibben, one might wish that the Spaniard had been a more tolerant preserver and student of ancient culture, but the author's dismay at the loss of many treasures may lead some readers to conclude (unjustly, we are sure) that the ancient blood-letting civilizations of the Latin American regions were to be preferred to their Christian successors.

CLIFFORD M. LEWIS

THE PATH TO LEADERSHIP

By Field Marshal Montgomery. Putnam. 256p. \$4.50

In 1944, Field Marshal Montgomery risked a British airborne division in an impossibly thin chance of making a link-up with armored forces. He lost the risk, and most of the division. Had it not been for Gen. Dwight D. Eisenhower, "Monty" would have taken the same risk with the entire Allied expeditionary force, with even more disastrous results. In *The Path to Leadership*, a similar flaw in judgment has led the Field Marshal to apply a common denominator of "leadership" to Christ, Mohammed, Buddha, Mao Tse-tung and Winston Churchill. To make matters worse, he makes the opening chapters of the book almost intolerable by the frequent repetition of the pronoun "I," and by what can best be described as a Montgomery-centered view of world history.

Marshal Montgomery's analyses of the careers of Oliver Cromwell and Gen. Charles de Gaulle are penetrating and instructive. His study of Lord Nuffield, the British automobile magnate, and of industrial leadership in general could and should be taken to heart by industrial management everywhere, and at every level of command. The chapter on leadership of youth reveals a man of great warmth and decency. De Gaulle's *Memoirs* have had a profound effect on Montgomery, as may be seen in the epilogue to *The Path to Leadership*—it is a thing of beauty.

In his assessment of Western leadership, Marshal Montgomery points to General de Gaulle as the man best qualified to unify the West and to lead it toward some form of coexistence with the Soviet Union. The author goes on to exhort the West to seek this accommodation with the Soviets by giving up its "illusions." As the first step in that direction, he urges that both Western and Soviet forces be withdrawn to their homelands. Considering what happened in Hungary in 1956,



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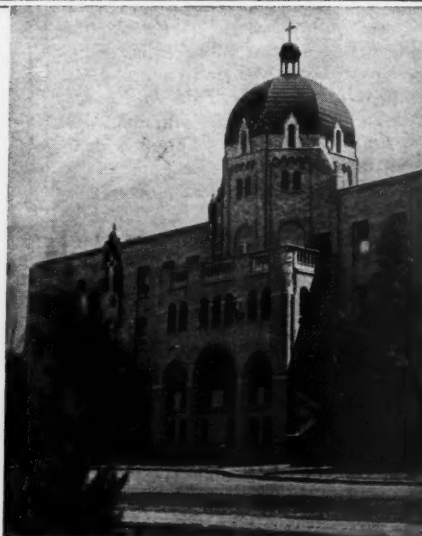
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any hope that the Soviets could be persuaded to withdraw from Eastern Europe would seem to be quite an illusion in itself.

Unless we find a way to "coexist" with the Soviets, Montgomery states, "the only alternative will be war, and that is as certain as is the fact that dawn follows the night." Mr. Khrushchev says his price for coexistence is the assurance that he will be allowed to bury us "peacefully." It would seem wise to take Marshal Montgomery's prediction to heart, and to prepare accordingly.

WILLIAM V. KENNEDY

OUTLAWS

By Danilo Dolci. Orion. 296p. \$4.95

After his graduation as an architect, Danilo Dolci decided, in 1952, to study Greek temple ruins in Sicily. However, he was so appalled by the desperate poverty of the Sicilians that he decided to stay on and do something about it. *Outlaws* is the story of the one-man campaign Mr. Dolci has waged to help the Sicilian poor.

Dolci stayed in Trappeto, a poverty-stricken fishing village, where he went on his first hunger strike to protest unnecessary delays in securing public-works jobs for the unemployed. In 1956, Dolci moved to nearby Partinico, where he led a "strike in reverse," in which unemployed workers began working on an abandoned road project. This led to his arrest and a 50-day imprisonment.

Dolci is a revolutionary who has taught the hundreds of day laborers of his region that true revolutions are brought about by generosity and sacrifice for the good of all, and not by bloodshed. Though in many respects *Outlaws* is a true catalogue of horrors, Dolci shows no animus toward those who have opposed him. To those who accuse him of "playing into the hands" of political factions, Dolci responds: "The truth (which is above trials and factions) does not 'play into anyone's hands.' It is the seed of all men's salvation." Dolci is primarily concerned about concrete action, not with political demagoguery.

Outlaws emphasizes that Sicilian lawlessness is not a normal phenomenon of delinquency and that crime on the island makes it urgent to expose the Mafia in order to protect and strengthen the conditions for democratic life and civil progress. It effectively presents a tragic situation of universal relevance and social urgency in a world where over a billion people of the un-

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derdeveloped nations are now coming
of age. The West cannot ignore their
plight. To paraphrase President Ken-
nedy's Inaugural Address: If the free
world cannot help the many who are
poor, it cannot save the few who are
rich.

JOHN J. NAVONE

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Correspondence (Cont'd from p. 37)
(thereby releasing land for food produc-
tion); they also do their work more effi-
ciently.

Thus we are able to feed many more peo-
ple. That experience should not be forgot-
ten when we are told that food production
cannot be expanded.

N. P. MADDEN

Chicago, Ill.

Too Much Green

EDITOR: I hate to complain, because I find
AMERICA so well edited and its contents so
interesting and instructive. My only "beef"
is against your annual catering to Irish
nationalism by solemn commemoration of
St. Patrick's Day (March 17). So we all
know about St. Patrick as well as about
many other saints. But why should you pick
on St. Patrick, who has otherwise done
such a fine job in the cabbage patch now
known as Ireland? Next thing, the Serbs
will want equal space for their St. Sava,
the Germans for their Sts. Boniface and
Wolfgang, or the Slavs (that is, Poles,
Slovaks, Czechs, Croats, Bulgars, etc.) for
their Sts. Cyril and Methodius.

JOSEPH J. KONUS

Miami, Fla.

Peace Corps Poll

EDITOR: After reading Fr. Canavan's article
(3/18) on President Kennedy's Peace Corps,
I asked ten Xavier University students what
they thought of the plan. Of the ten, only
one student was against it, and only par-
tially, because it would not apply to the
fulfilling of his military obligation. The
other nine were in favor of it for many rea-
sons.

ERNEST L. VAGEDES

Of the ten I questioned, three are definitely
for the plan, five are indifferent, while two
abhor it.

MICHAEL McCaffrey

Of the ten I questioned, six were in favor
of the program. Three of the four who op-
posed the program did so because it fails
to take care of the military obligations of
its participants.

JOHN D. O'SHEA

America • APRIL 8, 1961

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About 50 per cent of those I questioned were enthusiastic about living and teaching in a foreign land. But the consensus of opinion was that they were unqualified to do so.

THOMAS R. MURRAY JR.

I found that most of the students I talked to were enthusiastic over the idea, but would not commit themselves as to whether they would actually join the Peace Corps.

FRANCIS G. LUCKETT

Xavier University
Cincinnati, Ohio

EDITOR: The initial support for the Peace Corps plan among college organizations was generated last April when a Boston College student organization originated and sponsored a resolution in support of the plan before the 13th Annual Convention of the Association of International Relations Clubs, representing 287 of America's colleges and universities, at Harvard University.

The resolution met with a unanimous vote of support and was prominently contained in the position paper produced by the conference. A large number of the college organizations now working for the support of the plan stemmed from that conference.

JAMES L. McLAUGHLIN, President
World Relations League
of Boston College

Boston, Mass.

Youth Talks Back

EDITOR: We have read with interest and excitement your editorial "College Youth on Review" (3/11).

We wonder if the "friendly critics" lay the blame for student apathy too squarely on the backs of college students. Is it possible that these administrators are, in effect, indicting not the students but themselves?

Could it be that some students are restrained from more active participation in social and political movements by college administrators? Isn't it possible that many professors fail to offer challenges—intellectual, moral or esthetic?

We feel that the indictment expressed in your article doesn't apply at Saint Xavier. This is not to say that every student here is ready to participate, when justice and prudence so dictate, in a sit-in demonstration or to sign up for two years in the foreign missions. We are, however, through our student organizations, seeking to assist the faculty and administration to achieve the aims of the college.

We have a program of classic films operating currently on our campus. Our College Forum, a discussion group composed of students, faculty and administration, has pur-

sued at length the question of the responsibility of the Catholic college student and graduate. Editorials in our college newspaper have treated such issues as integration, spiritual awareness and the Peace Corps.

It seems that only startling student movements or non-movements receive attention from the press. Perhaps some recognition is due to less dramatic but equally effective programs sponsored by and for students.

We are in no position to criticize or judge the work of other colleges, but we do urge the "friendly critics" to seek the answers to their questions by an honest appraisal of their own willingness to co-operate with students on their campuses.

CONLETH HIGGINS
President, Student Association
PATRICIA AVERDICK
Editor, *Xavierite*

Saint Xavier College
Chicago, Ill.

Care for Pets

EDITOR: Cardinal Godfrey, to whom you refer in "A Dog's Life in Lent" (3/18) did but advocate a procedure which proved successful in averting the fall of Nineveh (Jonas 3:7,8).

But was there not also, in your account, the faintest hint that because some owners show excessive attention to their pets (or some salesmen are psychologically acute), the whole tribe of humanitarians are eccentric and to be discounted, and moreover that cruelties to animals (though condemned by the Church) need breed no scruples?

Incidentally, it was not "we Catholics . . . with our singular predilection for children," who secured their legal protection, but the humanitarian Henry Bergh. How come?

T. AMBROSE AGIUS, O.S.B.
National Catholic Society
for Animal Welfare

Washington, D.C.

Africa Seethes

EDITOR: You stated (3/4) that Kivu Province was "once the bailiwick of Mr. Lumumba." The citizens of Kivu, which is about 40 per cent Catholic, repudiated the Lumumba MNC in the pre-independence elections. The clergy had conducted a vigorous campaign to inform the people of the nature of communism and of Lumumba's association with the Communists, a fact that was in evidence even before independence.

Lumumbist troops, under Anicet Kashamura, seized control of Kivu Province in December, arresting and deporting to Stanleyville the legal President, Jean Mi-

(continued on p. 127)

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huro, and other members of his govern-
ment. Mr. Mihuro is since reported to have
died under torture.

Far from having been a bailiwick of
"Lumumbism," Kivu Province is now suf-
fering for its anti-Lumumba, anti-Comm-
unist attitude.

(REV.) JOHN A. BELL, W.F.

White Fathers Information Center
Washington, D.C.

New Pledge

EDITOR: Congratulations on the fine articles
by Fr. Lynch, Steve Allen and the authori-
tative statement by Bishop McNulty on the
Legion of Decency (AM. 3/11).

I think equal space should have been
provided for the "new" Legion of Decency
pledge, issued in 1960 and now in use in
several dioceses. It is somewhat more pos-
itive in tone than the "old" pledge, and
certainly more in keeping with the spirit of
the 1957 encyclical *Miranda Prorsus*:

I promise to promote by word and
deed what is morally and artistically
good in motion picture entertainment.
I promise to discourage indecent, im-
moral and unwholesome motion pic-
tures, especially by my good example
and always in a responsible and civic-
minded manner. I promise to guide
those under my care and influence
them in their choice of motion pictures
that are morally and culturally in-
spiring.

I promise not to cooperate by my
patronage with theatres which regu-
larly show objectionable films. I prom-
ise as a member of the Legion of
Decency to acquaint myself with its
aims, to consult its classifications and
to unite with all men of good will in
promoting high and noble standards in
motion picture entertainment.

(REV.) JAMES J. DOYLE, C.S.C.

King's College
Wilkes-Barre, Pa.

Madison Avenue

EDITOR: Mr. Hyde, in his article "Is Adver-
tising Moral?" (3/11), sounds too much
like the modern Sophist. He tries earnestly
to remove advertising out of the pragmatic
condition in which it is found. He feels that
what is advertised bears no relation to *how*
it is advertised. I cannot accept such a dis-
tinction; it sounds too much like "the end
justifies the means."

Advertising is not some abstract entity,
but a very real thing involved with our
everyday existence. It must hold itself re-
sponsible for much of the trash on TV
screens and the contemptuous manner with
which it continues to play upon man's pos-
sessive and selfish nature.

The fact that "advertising and capitalism
are inseparable" is no justification for the

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morality of advertising. Even if Winston Churchill did say that "advertising nourishes the consuming power of man," that does not make of such nourishing a virtue. It appears to me that Christianity tends to oppose that "consuming power." Is this not one of the things Christianity is meant for? Man not inflated, man giving of himself, man not ceaselessly wanting to possess—this is the essence of the Christian.

ANTHONY M. ORTIZ

Deer Park, N.Y.

Refugees

EDITOR: Your "Plight of the Cuban Refugees" (3/18) truly needs trumpeting. On the West Coast the situation is even worse. Here even Catholic agencies wait for the Federal Government to live up to its words. In the meantime the refugees go jobless, foodless, without shelter and clothing.

ANDREW GALLEGOS, O.S.M.

Fullerton, Calif.

Living Church Art

EDITOR: It was delightful to read Fr. J. P. Kenny's "Reflections on Contemporary Religious Art" (2/25). At last contemporary art and its place in our Church have been presented in a lucid and realistic manner, worthy of consideration by all who are distressed by the lack of modern church art capable of raising our hearts and minds above the obvious human emotions to a more intellectual appreciation of the sublime mysteries in our faith.

Would it not be wise to include a study of these new trends in the art-appreciation classes our children receive?

(MRS.) LEO HOLIDAY

Jamaica, N.Y.



The B's

The noblest professions have their hazards, the musicologist's being a tendency toward dustiness. Having done his stint of scavenging amid ancient tomes and manuscripts, he may grow to feel that music must be old in order to be important. However, if he ventures into criticism, he has to reassure readers that he is not the prisoner of his own

America • APRIL 8, 1961

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enthusiasms. Music did not start with Bach, nor did it end with Brahms.

The "Three B's" are, of course, a handy and classic peg. True, many other "Three's" could be grouped: "Three M's" (Machault, Monteverde, Mozart) or "Three S's" (Scarlati, Schubert, Stravinsky; or, some would say, Schuetz, Schoenberg, Sibelius). I mean to suggest that such pegs are pat, arbitrary and misleading. Music has many mansions and we should remember not to fit them into neat formulas.

Having duly warned myself, and recalling that I have written something about Bach and Beethoven, I should now like to call attention to Brahms. Compared to the other "B's" he is almost a modern composer; there are people alive who personally knew him. His music, while austere classical in shape, has the style of feeling that we call romantic, being acceptable to most listeners even on first hearing. His louder, orchestral works are now standard in every record collection. But I should like to remind readers that Brahms is often at his best as a composer of chamber music. Among his most rewarding works are the three sonatas for piano and violin. Decca (DL 710030) has just released a stunning performance of the first and third,

done by an international team, Toshiya Eto, the Japanese virtuoso, and Brooks Smith.

There are other "B's." Bartok, whom many consider the greatest composer of our age, is far from the easiest to listen to. While his music doesn't labor under the contrived complexities of so much contemporary work, it is uncompromisingly personal and fresh. A new Epic (LC 3772) recording will prove a pleasant surprise for anyone whose ears are not altogether shut to modern music. It includes the great "Concerto for Orchestra" (which he did on commission shortly before his death) and "Dance Suite" (a sequence of folk dances for orchestra). Unmistakably Bartok, these dances should appeal almost at once. The Concerto, a major work, may require several sympathetic hearings. Bernard Haitink directs the Amsterdam Concertgebouw—soon to appear in America.

One more "B" must be mentioned, our multitalented American master, Bernstein. His eloquence as conductor and composer is equaled, as we know from TV, by an enthralling pedagogical manner. This shows up to advantage in two new Columbia releases, "Peter and the Wolf" with the "Nutmacker Suite" (MS 6193), and an even more

interesting record called "Humor in Music" (MS 6225). One side contains a lecture, given with perceptiveness and a rare wit, and abundant musical illustrations. The other is a brilliant discussion and performance of Strauss's ingratiating tone poem, "Till Eulenspiegel."

In an altogether different genre, the Grail Singers have done a charming record of 18 folk songs from just about everywhere—Uganda, Israel, China, the Hebrides ("One World in Song," SP-1001, Spire Records, 1846 Westwood Ave., Cincinnati). Good listening.

This may be as good a chance as any to pay a small tribute to the Grail Movement for its musical activities. As is known, the movement is spiritual, offering help in the sanctification of women. The Grail's work in music has been partly liturgical, partly simply human—a blend of the esthetic and practical.

And I feel that musicians everywhere will be happy to learn of a collegiate performance of Poulenc's great opera, "Dialogues of the Carmelites." As its 27th annual opera production, Xavier University (New Orleans) is this year (April 20 and 22) presenting one of the major operas of our century.

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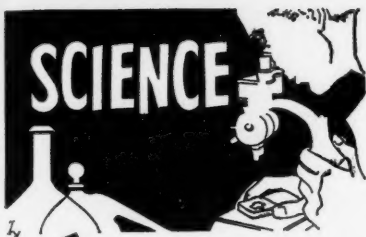


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How to Make Cheap Bombs

Nuclear devices are the cheapest tools ever developed for killing men and destroying property. By investing a relatively few billions of dollars, the four nuclear powers have stockpiled 60,000 megatons of destruction—the equivalent of 20 tons of TNT for each human being on earth or about two tons for every acre of land on the surface of the globe.

Despite the glut in the nuclear arsenals, the senior members of the Nuclear Club continue to manufacture explosive isotopes while perhaps a dozen countries entertain modest hopes of acquiring junior status as atomic powers. For the dreadful fact is that atomic weapons are rapidly becoming less expensive, less complicated and easier to make. The day of the "bargain basement" bomb may be only a decade away.

Let us consider a few facts that bear on these gloomy predictions.

Nature has given us just one substance, U-238, which is at present available for nuclear purposes (either peaceful or warlike). This type of uranium will not explode by itself, but there are two kinds of explosives that can be made from it. If you cook it in a reactor, you can produce plutonium, the chief ingredient of the Nagasaki bomb. The other way of making an explosive is to take advantage of the fact that in any ordinary batch of U-238 there is an admixture of U-235 (0.7 per cent). If the atoms of U-235 are sorted out until you have a concentration of U-235 that is 90 per cent pure, then you have the makings of the bomb that was dropped on Hiroshima.

Over the past ten years the United States, the Soviet Union and Great Britain have found that the most economical method of producing nuclear explosives on a large scale is by processing U-235 in gigantic gaseous diffusion plants. The United States, for example, has built three such plants at a cost of about three billion dollars. Since the operational costs are also astronomical—these plants consume some ten per cent of all the electrical power we pro-

duce—it is easy to see why big-scale weapon production has been limited to the largest nations with the greatest resources.

On the other hand, France, although it plans to build a gaseous diffusion plant, won membership in the Nuclear Club by exploding several plutonium devices after a fairly modest investment in nuclear technology. John A. McCone, former chairman of the Atomic Energy Commission, said last Dec. 13 that "it

is possible for a country to develop a plutonium production capability to produce one crude weapon per year with an investment on the order of \$50 million." One crude weapon may not seem much, but it is enough to devastate a city, start a war or qualify as a nuclear power.

But the latest threat of facilitating bomb production comes with the development of a method of sorting U-235 out of U-238 by a machine that is basi-

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cally some sort of "souped-up" cream separator.

Machines that employ centrifugal force in order to sort out materials of different densities have been around for a long time. They are called centrifuges. Farmers have used them to separate cream from milk since 1880. The whole milk is fed into a bowl that whirls rapidly. The skim milk is forced to the rim of the bowl, while the lighter cream tends to move to the center whence it can be drawn off the axis.

Here is the principle of the centrifuge method of separating explosive U-235 from a mixture of U-238. In its gaseous form, the lighter U-235 can be separated from U-238 by spinning them both in a tank of titanium about a yard in diameter, at a speed of 40,000 revolutions per minute. Conceivably, a plant containing 100 gas centrifuges could produce 100 pounds of U-235 in a year. You don't need many pounds to make an atomic bomb: our Army has just developed a tactical bomb that can be lodged in a 4.2-inch mortar shell.

At this moment, the gas centrifuge is not an economically feasible way of producing bomb ingredients. But several nations are striving to improve its performance. The method will come into its own when the machine proves reliable in continuous operation, when it is ready for mass production, and when its auxiliary apparatus is invented. Mr. McCone thinks this may require eight years for advanced countries and longer for the technologically retarded.

The main advantages of the gas centrifuge are easy concealment, fairly low power requirements and cheapness. An experimental model now sells for about \$5,000. In a few years, clusters of these instruments, together with their auxiliary apparatus and housing, can be constructed for a few thousand dollars per unit.

Can you imagine the day when men like Fidel Castro, by squeezing a few millions out of the purses of the people, will be able to swagger about and brandish nuclear bombs? And if such ambitious men can secure nuclear weapons, what will keep them from making thermonuclear ones? It takes only a few pounds of U-235 to detonate a hydrogen bomb. The deuterium and lithium-6 that are used to manufacture these monsters are not too hard to come by, and the skill and knowledge needed to assemble them are becoming widely available.

The development of the centrifuge method of creating explosives emphasizes the poignant Nth-country prob-

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lem. How do we stave off catastrophe by accident, error or design, when many countries achieve nuclear status, and when the creation and exploitation of crises have become the pattern of international life? L. C. McHUGH



A RAISIN IN THE SUN (*Columbia*), adapted by Lorraine Hansberry from her prize-winning Broadway play of the same name, is notable first and foremost because it is that rare and welcome phenomenon, a powerful drama about basically decent, ordinary, likeable people.

It happens that the leading characters are Negroes. Since the fact and implications of race prejudice intrude themselves into virtually every aspect of the life of the American Negro, the movie necessarily reflects these pressures as they affect the lives of its characters. Nevertheless, it is not propaganda or a thesis drama, and racial prejudice is not its primary concern. Rather it is the universal story of a family that is almost torn apart through acquiring a little money when they had almost none before.

The money is the \$10,000 premium paid to an elderly Chicago widow (Claudia McNeil) from her husband's life insurance policy. With the widow in her crowded South Side apartment live her son (Sidney Poitier), embittered because his employment as a chauffeur does not provide adequately for his family; the son's little boy (Stephen Perry); his pregnant wife (Ruby Dee), who is contemplating desperate measures because her marriage is tottering and her son's security seems threatened; and his premedical student sister (Diana Sands). The family's conflicting dreams for the future are tied up in the money, which for a time seems destined to bring nothing but unhappiness. Not until the major part of it has been heedlessly thrown away do family solidarity and human indomitability reassert themselves to hold out hope for a better future.

I have reservations about some of the play's premises, e.g., the ease with which the widow is able to make a down payment on a house in an all-

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white neighborhood operates against the credibility of subsequent events. Also, though the hero is supposed to be self-pitying and not very bright, it is hard to believe that he could be victimized quite so easily by a bald-faced swindle. Furthermore, in screen close-ups, that excellent actor, Sidney Poitier, is transparently too intelligent and competent to be convincing.

In addition, playwright Hansberry, who has been quoted to the effect that white Americans know almost nothing about the meaningful aspects of Negro life, seems determined to erase this ignorance single-handed. While her observation is, unhappily, all too true, her play is overloaded with extraneous, albeit entertaining and/or illuminating references to "inside" jokes, factional controversies, racial counterattitudes and the emerging African states.

I think moreover, that, as well-made plays almost inevitably do, *Raisin in the Sun* loses some of its effectiveness in being transferred to the screen, though Daniel Petrie's direction is ingenious and fluid. These questions seem worth raising because, withal, the movie belongs in the small and select group of films that merit serious discussion. It is a moving, exceptionally well-acted study of human fallibility but also of great human courage and admirable human aspirations. [L of D: A-II]

THE SINS OF RACHEL CADE (Warner) is concerned with the aggregation of highly specialized circumstances which conspire to lead a dedicated Protestant nurse-missionary in the Belgian Congo (Angie Dickinson) into temporary sexual delinquency. If I had more space, I could devote it to the incidental minor virtues of the film. It does know that sin is sin, for example; it is restrained and not particularly tasteless in treatment; and it has a fine cast, including Peter Finch and distinguished Negro actors such as Woody Strode, Juano Hernandez, Frederick O'Neal and Errol John. Besides, it contains an interesting background study of the Congo, beginning to evolve during World War II from a primitive tribal society, which is more topical today than when the picture was completed and temporarily shelved over a year ago. Otherwise the shelving was a mistake (or one might say the film was a mistake). The tolerance of the public for mediocre movies with trashy themes having to do with sex has decreased rather than increased in the last year, and I imagine poor Rachel has very little future at the box office [L of D: A-III]

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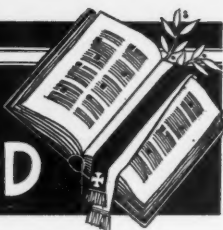
are dedicated to reparation by means of daily adoration before the Blessed Sacrament exposed, retreat work, schools and foreign missions. Girls who have completed the eighth grade may apply for admission to the Aspiranture; graduates and others up to the age of 30, to the Novitiate. Those who prefer domestic work have an open field of action as coadjutant religious. A true desire of giving oneself to God is the important requisite. Applicants are invited to make a retreat in order to consider a choice of life.

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THE WORD



Grant, Lord, that what we have taken with our lips we may receive with a pure mind. . . . May Your body, Lord, which I have received and Your blood which I have drunk cleave to my inmost parts. . . . (Thanksgiving prayers recited by the priest immediately after the Communion of the Mass).

With the Communion of the Faithful the sacred action of the Mass is essentially complete. However, as is the case whenever civilized people take food, there is tidying up to be done. In the technical term, the priest now "purifies" the chalice. Lest any least residue of the blood of Christ remain, the celebrant of the Mass rinses the chalice, first with a little wine, then with a few drops of wine in a larger quantity of water, both of which "ablutions" he consumes. Finally, he dries the chalice with the bit of linen that for this reason is called the "purificator." During all this the Church puts upon the lips of the priest two short, simple prayers of thanksgiving.

The first of these calm supplications voices one of those double contrasts which are so often found in liturgical prayer. Contrast is one of the most natural and effective of artistic and pedagogical devices, and someday someone is going to write a splendid essay on Mother Church's employment of antithesis.

The two sets of contraries in the present passage are the familiar ones. The external sacramental sign or physical act (*what we have taken with our lips*) is set over against the interior, invisible, sacramental effect (*we may receive with a pure mind*); and, as always, the significant but ephemeral moment (*the temporal gift*) is matched with the ultimate goal (*an eternal remedy*). Always, always does Mother Church lead us from the material to the supernatural, from time to eternity.

Even the Mass, with all its unutterable sublimity, is a sign, and signs, as their name signifies and St. Paul asserts, shall pass away. *The time will come when we shall outgrow prophecy, when speaking with tongues will come to an end, when [imperfect] knowledge will*

be swept away At present—and, if we may boldly add to St. Paul, even in the present holiness that is the Mass—we are looking at a confused reflection in a mirror; then, we shall see face to face

The second thanksgiving prayer likewise gives us a pair, but the members now stand in combination rather than in contrast: *that in me there may remain no stain of evil, for Your pure and holy sacraments have refreshed me.* The Church again underscores two of the effects of the Eucharist, interior purification and that inner strengthening which is refreshment and restoration.

In certain matters both of faith and practical piety we must be willing to run the risk of overemphasis and tiresome repetition. Thus we have to remind ourselves steadily, as we think about the wondrous effects of the Eucharist, that these effects, being supernatural in character, are not ordinarily *felt* by the recipient.

It is pathetically difficult for us creatures of flesh and blood and sensation to go on being fully convinced of what lies beyond the reach of our sensory and emotional perceptions. Perhaps the best way, except that it is the worst way, of discovering what Mass and Holy Communion really do for us would be to stay away from them.

The Catholic who is in good conscience may periodically wonder whether, after all, the sacraments actually count for much in his life. But it is as instructive as it is painful to see how the Catholic who is barred from the Eucharist longs for the Eucharist. There are cases, of course, where this longing does not exist. But those poor souls never did have any sense of the supernatural, because they never did have any but a mechanical and most feeble faith.

We need not go to such extremes, however, in order to be sure that Catholic people not only believe in the Mass and Holy Communion, but are altogether convinced of the rich and realistic benefits of both. Not many hours before these deathless lines were committed to paper, the writer was happily distracted as he celebrated Mass at the side altar in a city church. He was distracted, if that be the correct word, as line after line after line of men, women and children received our Lord at the Communion rail. The day was a weekday. The hour was uncomfortably early. The weather was inclement. Q. E. D.

Christ's good people *know* that the Eucharist does all that the Church says it does. VINCENT P. MCCORRY, S.J.

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APRIL 8, 1961

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